REPORT

OF THE

LAND REVENUE SETTLEMENT

OF THE

KANGRA DISTRICT,

PANJAB,

BY

J. B. LYALL, ESQUIRE, B. C. S.

1865 - 72.

सन्धमेव जयते



LAHORE:
PRINTED AT CENTRAL JAIL PRESS,
1874.

CONTENTS

OF

KANGRA SETTLEMENT REPORT.

INTRODUCTION.

	Pages,		
First Regular Settlement. Further operations, area, and description of entire district, and how divided	1	to	4
PART I, CHAPTER I.			
KANGRA PROPER.			
General description of country, its area, history, agricultural resources, forests, population, customs, revenue, tonures, &c	4	\$ 0	103
PART I, CHAPTER II.			
KULU AND SECRAJ.			
General configuration, scenery, climate, history, Government tenures, forests, irrigation, crops, population, customs and character of the people, holdings under the rajahs	103	to	157
PART I, CHAPTER III. LAHOUL AND SPITE		٠	
General description, area, configuration, and subdivisions, character of the scenery, rivers and bridges, climate, general history, waste lands, forests, land tax, Sikh revenue administration, tenures, irrigation, canals, crops and system of husbandry, religion, customs and character of the people, "begur" or forced labor, live stock, monasteries	158	to	ra a r
	160	•0	-10
PART II, CHAPTER IV.			
Introduction. Account of operations in revision of Settlement. Statistics of work. Cost of work. Notice of officers. Concluding remarks	213	to	261
Appendices 1 to V			

ERRATA.

Page.	Para.	Line.
3	3	1, for "Western" read "Eastern."
,,	,,	3, for "Eastern" read "Western,"
22	23	22, for "fives" read "five."
24	25	27, for "wáirsi" read "wárisi."
41	36	7, for "generaly" read "generally."
60		note, for "bethrothed" read "betrothed."
69		59, in the table, for "give" read "given" and for 108,936 in column 2 read 10,89,361.
70		the small print at top of the page should have been a foot note.
72	60	22, for Mr. "Bailey" read "Mr. Bayley."
76	63	5, for "cofsali" read "dofasli."
114	83	3, for "fheir" read "their."
126	94	16, for "beahmbhag" read "brahm bhog."
127	94	12, omit the "comma" after "Phangni."
127	94	12, for "jognís" read "Jogní's."
127	94	28, for "Thákars" read Thákúrs."
127	94	31, for "uchhal" read "uchhab."
127	94	34, for "Thákar" read "Thákúr."
128	94	2, for do. do. do.
128	94	3, for "uchhal" read "uchhab."
128	94	5, for "Thakar" read "Thákúrs."
128	94	8, for do. do. do.
129	94	25, for "Brahmans, Thákars" read "Brahman's Thákúrs."
135	100	7, for "Governer" read "Governor,"
29	101	3, for "intance" read "instance."

No. 770 S.

Dated LAHORE, 7th July 1875.

From

W. M. YOUNG, ESQUIRE, Settlement Secy. to Financial Commissioner,

Punjab.

To

T. H. THORNTON, ESQUIRE, D.C.L.,

Secretary to Government, Punjab.

I AM desired to forward herewith the final report on the Revised

Report on the Settlement
of the Kángra District.

Settlement of Kángra District by Mr. J. B. Lyall,
Settlement Officer.

Some account of the delay which has occurred in the submission of this report must first be given.

In November 1869, when Mr. Lyall contemplated taking furlough, the sanction of Government was accorded to his sending in the report within three months after his arrival in England. Mr. Lyall reached England in December 1869, so the report was due in April. But Mr. Lyall was unable to fulfil his pledge, and when he returned to India, at the beginning of 1872, the report had not been received. Mr. Lyall was appointed, on his return, to the office of Settlement Commissioner, and found it difficult to complete the report in consequence of his new duties. He was relieved of the office of Settlement Commissioner for one month by orders of Government, and finally the report was copied and submitted to the Financial Commissioner in October 1872.

From that time until September 1873, the report was in the Financial Commissioner's hands, but owing to pressure of work he had no time to review it. The report was, moreover, a very voluminous one, and in September 1873 the Financial Commissioner asked permission to have it printed before submission to Government, which request was acceded to.

The printing which it was expected would take one month only, occupied ten months, and the report was not in the Financial Commissioner's hands again until August 1874.

Since that time the Financial Commissioner can only plead constant pressure of current duties for his not having reviewed the report earlier. As no assessments were made in Kángra, he considered that the postponement of other duties with the object of disposing of the report was less necessary than if assessments had been involved in the Settlement. While regretting much the delay which has occurred, he cannot therefore charge himself with having allowed work of a less important nature to interfere with the submission of the report to Government.

- 2. The operation of this re-settlement, which was undertaken in Para 1.—Extent of the 1865, extended only to a revision of the record of rights and to the collection of accurate statistics of cultivation and resources, and did not comprise a re-assessment of the revenue, as the term of the Regular Settlement made by Mr. Barnes does not expire till 1879.
- 3. The sanction of Government to the preparation of a record of rights in Kangra was conveyed in your No.

 Preparation of a record of rights in Kangra was conveyed in your No.

 508 dated 13th July 1865. Upon receipt of this letter, Colonel Lake, the Financial Commissioner, issued a set of instructions in his No. 3048 dated 21st July 1865, to the Settlement Commissioner, for the guidance of the Settlement Officer, which, as they have not hitherto been reported to Government, are here given at length.

Instructions for the Settlement Officer's guidance. 4. After stating that the Settlement of the various parganahs should be taken up in the following order:—

Kángra, Núrpur, Dera, Hamírpur, Kullu,

Colonel Lake proceeds as follows:---

"As pointed out by Mr. Lyall, it is of great importance to disarm the suspicions of the people who in the hills are particularly distrustful of all new measures, and to make them understand thoroughly that the assessments will remain unaltered, and that the only object is to perfect the record of rights which experience has shown was very imperfectly made at the last Settlement, and to give parties an opportunity of obtaining the acknowledgment of right which, owing to their own neglect or the carelessness of Settlement subordinates, was overlooked.

- "Among these omissions I may note as some of the more serious the following:—
 - "1. Want of uniform standard of measure, the size of the ghumáos varying somewhat almost in every different village.
 - "2.—Want of shajrahs or maps.
 - "3.—Defective preparation of khasrah in many cases, so that instead of being a register of fields or group of fields contiguous to each other, it was rather a register of holdings made up of plots distant from each other.
 - "4—Omission to record the rights of parties to 'kharetars,' or lands preserved for grass, on which the lien of individuals has been as well maintained as on cultivated lands. The records of the district office will show that this is a most fruitful source of dispute, and the experience almost of every officer who has been called upon to adjudicate such disputes will bear me out in saying that they are most unsatisfactory to settle. The tenure is somewhat complicated, because while certain individuals have a right to the first crop of grass which is cut, others besides them have a right to graze on the land after the first crop is cut.
 - "5.—The distribution of the Government demand in a village was determined rather with reference to customary payments heretofore in force than to the area and productiveness of the several holdings.
 - "6.—Want of care in recording the names of all the co-sharers in a proprietary holding, in many cases the name of the chief representative of the family being only recorded.
 - "7.—Imperfect record as to the tenure of tenants, whether with a right of occupancy or mere tenants-at-will.
- "There are also many other questions which have subsequently arisen, such as the demarcation of boundaries of hamlets, and of the

boundaries of forest lands (the timber of which it was determined to bring under special conservancy); and, although an attempt has been made by the local authorities to commence upon this work, the services of a special department like the Settlement are urgently required to devote special attention to these matters, so that neither the interests of the State nor of the people may suffer. Under the rulings of the Local Government the lands on which these forests are situated are to be regarded as the property of the village communities, in whose boundaries they have been included, with the reservation, however, that surplus waste lands at the next Settlement may be disposed of under Section 8, Regulation VII of 1822. No distinction in this respect need be made between waste lands in the jágírs of the hereditary chiefs of Kángra and in khálsa villages, as in the former the chief only occupies the position which the Government occupies in the latter, unless in any estate he can prove he is proprietor as well as jágírdár. On the other hand, the trees upon these forest lands are the absolute and exclusive property of the State, to be conserved or disposed of under such rules as may be framed from time to time. The rights of the Government in this respect will have to be carefully recorded.

"As stated by Mr. Lyall, the tenures in the hill villages of the Kangra District are so dissimilar to those in the plains, that a modified procedure will have to be devised from that adopted in the plains. Many estates are made up of squatters, who derive any rights they possess under the grants of the ruling powers for the time being, and who did not venture to dispose of those rights by sale or otherwise until after the commencement of our rule.

"There are others again who in the imperial times appear to have been in the position of talúkdárs, but whose tenure was not rightly understood at the last Settlment, except, however, in villages bordering upon the plains. I do not think that ancestral shares will be found the measure of rights, and even in the estates bordering upon the plains, the law of primogeniture may be so far recognized that the chief representative of the family is allowed much more than his ancestral share, the holdings assigned to the other members being rather in recognition of their rights to maintenance than to a separate ancestral share.

"When the families are of Rajput descent, the adpotion of this rule need cause no surprise.

"As to the rights of catching hawks, to which Mr. Lyall refers in his demi-official letter to your address, he will find an adjudicated case, which arose, I think, in the village of Piprolla, and in which the orders passed were approved by the highest appellate authority. Those who have heretofore enjoyed these rights can only be regarded as lessees whose rights expire with their lease. With them, as in the case of strangers who have been allowed to graze, the rights are of a permissive character, which, however long enjoyed, have been exercised on sufferance, and will not bar the proprietors from bringing the land into cultivation, either themselves or by the agency of others, when it is their interest to do so. On almost all these questions and others which may arise, there are judicial decisions which, if not possessing the weight of well-established precedents, will be useful in determining the course to be adopted in future.

"I quite approve of the proposal that Mr. Lyall should first occupy himself in making preliminary enquiries as to the omission and defects of the record which it will be his business to rectify, and in organizing the agency which he will have to employ when the cold weather commences. I will request the Commissioner of Jullundur to make over to Mr. Lyall such papers and correspondence as may facilitate his preliminary enquiries, and I may mention that if in the villages of Munt and Kunhuara, which adjoin Dharmsála, Mr. Lyall were to compare the status of parties, their holdings, &c., as determined by careful enquiry with the record prepared at the last Settlement, he will be in a position to form a good idea as to the points on which the old record is defective, as well as those matters regarding which definite instructions are called for on the part of superior authority. By employing also the patwári agency collected from various parts of the district in re-measuring and preparing a revised record of rights in portions of the two estates I have named, and by testing the work of each very carefully, he would see how far the services of each individual could be utilized in the work of revision of Settlement."

5. A perusal of the report herewith submitted will show how Instructions carefully carried carefully these instructions have been carried out.

Paragraph 5. out by Mr. Lyall. He has so arranged his report as to make it supplementary to that of Mr. Barnes, which was published in 1855. Mr. Barnes had proposed to divide his report into two parts,—the first relating to Kángra proper, or the western portion

of the district; and the second to the provinces of Kulu, Láhaul and Spiti, or the eastern portion. To each of these parts apparently were to have been devoted two headings, the first comprising a description of the country, a sketch of its history, and an account of the manners and customs of its inhabitants; and the second, a report of the mode in which the Regular Settlement was affected.

- 6. In regard to Kángra proper, this design was carried out in Arrangement of Mr. Barnes' Mr. Barnes' report, but the only notice of the provinces of Kulu, Láhaul and Spiti is that which is contained under the second heading, and this is brief. Mr. Barnes intended to have submitted a separate report on the characteristics and history of Kulu, but did not accomplish this intention.
- Paragraph 4.—Division of the District.

 7. Mr. Lyall divides the district into three tracts—
 - 1.—Kángra proper (including talúka Bangáhal).
 - 2.-Kulu and Seoráj.
 - 3.-Láhaul and Spiti.

In Part I of his report, which is descriptive and historical, a separate chapter is alloted to each of these tracts. Part II gives a description of Settlement operations in the three tracts collectively.

- 8. In regard to the history and description of Kángra proper,

 History and description of Kángra Proper.

 Mr. Lyall finds the ground pre-occupied by the exhaustive report of his predecessor, and his remarks in the 1st chapter are, therefore, principally directed to such topics as the lapse of time since the Regular Settlement has brought into prominence, and to the statistics gained at the present Settlement.
- 9. In Chapters II and III, which give the history and character
 History and characteristics of Kulu and of Láhaul and Spiti, Mr. Lyall treads upon new ground, and these chapters are a valuable addition to Mr. Barnes' interesting account of Kángra proper, and, together with that account, form a complete history of the scattered tract composing the Kángra District.
- 10. The revenue survey had been closed when Mr. Barnes wrote

 Paragraph 2.—Area of the
 District. his report. It had not been extended to the
 whole of talúka Bangáhal, nor to the provinces
 of Kulu, Láhaul and Spiti. In calculating the total area of the District

Mr. Lyall has taken the areas of the revenue survey for such villages as have been surveyed, and has added to the totals of these areas the areas obtained from the Great Trigonometrical Survey Office for the rest Mr. Barnes' hill areas were mere guesses, and the total of the District. now given of 8,988 square miles for the whole District, is a nearer approach to the truth than has yet been arrived at. This exceeds Mr. Barnes' estimate by 1,288 square miles. The area of Kángra proper has been reduced by the transfer of talúkas Shahpur-Kandi to the Gurdáspur District, and of Basi-Bachertu to the Rájah of Kahlúr. Making allowance for this, and for certain errors discovered in Mr. Barnes' totals, the area of Kángra proper differs very slightly from that obtained at the Regular Settlement. The large increase in total area is, therefore, almost entirely due to the Paragraphs 104, 155. more correct returns for Kulu, Láhaul and Spiti.

PART I.

CHAPTER I-KANGRA PROPER.

- 11. The Settlement operations in Kángra proper included the four Tahsils in which Settlement was carried out.

 Page 69, note.

 Tahsils of Kángra, Núrpur, Hamírpur and Dera, but not the three unsettled jágírs of Gulair, Síba, and Nadaun.
- 12. The total cultivated area of Kángra is shown by Mr. Lyall Paragraph 59.—Increase to have increased from 448,644 acres to in cultivation. 539,179 acres, or 20 per cent. He regards this increase as more nominal than real. Great progress has been made, but it is more in the way of improvement than extension of cultivation. Mr. Barnes' statement, that scarcely a single arable spot could be found which was not already tenanted, was, Mr. Lyall thinks, hardly an exaggeration; and he alleges two causes which have tended to restrain the reclamation of such culturable waste as did exist,—first, the mutual jealousy of the different families holding land in each mauza; and second, the rule by which the land could not be cleared of trees without permission of the District Officer.
 - 13. To account for the difference in cultivation, Mr. Lyall states

 Reason of the difference.

 his conviction that the bahud banjar, or unterraced land of the poorest description,

which is only cultivated occasionally, escaped measurement to a great extent at the Regular Settlement, and has now been included in the statistics of cultivation.

- Paragraph 62.—Increase in the proportion of irrigated to unirrigated area has increased from 23 to 26 per cent. Dofasli land, or land yielding two harvests, forms 46 per cent. of the total cultivation. The proportion in individual tracts is much higher. In the Kangra parganah there is an excess of irrigated land over unirrigated, amounting to 20 per cent., while 70 per cent is "dofasli."
- Paragraph 62.—Crops cultivated.
 Paragraph 64.

 Paragraph 64.

 The most mentioned in Mr. Barnes' report. The most notable improvements have been in the cultivated vation of potatoes and of tea. The acreage shown in the statement of crops at page 78 of the report as under potatoes is 118 acres, but Mr. Lyall believes that this is much under the mark; when the measurements were made, potatoes were not in the ground, and concealment was therefore not difficult. The potatoe is cultivated on the slopes of the Dhaola Dhár, and has quite taken its place among the valuable staples of the district. The Gaddís speak of it as their "sugar-cane."
- 16. The area planted with tea is stated in the report to be 3,257

 Area under tea.
 Paragraph 65.

 The introduction of European enterprize in the cultivation of this product, which is now proving a success, has made a visible improvement in the condition of the people, which is thoroughly appreciated by them.
 - 17. Several changes have been made in regard to administrative

Paragraph 11.— Changes in administrative arrangements.

Paragraph 12.

arrangements and territorial limits. None of these changes affected the boundaries of the old talúkas as fixed by Mr. Barnes. Their limits have also been preserved by Mr. Lyall (with a few necessary exceptions) owing to the d prejudices of the hill peasant proprietors. lúka officers, whether kotwáls, chaudhrís, or

strong local feelings and prejudices of the hill peasant proprietors. The appointment of talúka officers, whether kotwáls, chaudhrís, or kánúngos, apparently dates from the time of the Emperors who, as

Mr. Lyall thinks, appointed kánúngos to talúkas seized as imperial demesnes. Similar

agencies appear to have been employed by the Rájahs, the incumbents being styled wazirs or káiths. These offices have been preserved by Mr. Lyall in portions of the district, under the title of kotwál or káith, and his arrangements were separately reported in this office No. 1015 dated 16th October 1872.

- 18. The effect of these arrangements has been to establish a zaildár agency on the basis of the primitive organization of the talúkas,—a measure at once acceptable to the people and advantageous of Government.
- 19. Within the talúkas were sub-divisions which originated in paragraph 13.—Sub-Divier. the time of the Rájahs, and were maintained within talúkas. with more or less modification throughout the Moghal and Sikh dynasties. These sub-divisions, each comprising a number of hamlets or isolated holdings, were generally large enough to employ a complete set of officials, all servants of the Rájah by whom they were paid, and combining the offices of collectors and administrators. These circuits compose the villages or mauzas of the Kángra District. They originated in a fiscal arrangement, not in a communal status, and are very different from the townships of the plains.
- Paragraphs 16-20.—Value of Mr. Lyall's account of the circuits.

 Regular Settlement is important as bearing upon the question of Government right in waste or forests, and it is apparently with the object of throwing light upon this question that he has entered so fully into their constitution and that of the component hamlets.
- 21. These hamlets or holdings, which make up the circuit or Paragraph 20.—Originand description of the hamlets or holdings.

 By the Rájah of certain fields or plots of culturable land. The cultivator stood in the position of a crown tenant; the land was the property of the Rájah; the most he could claim was a preferential right of cultivation as against other comers. The Rájah was the landlord of his whole "ráj," not only in the sense in which everywhere in India the State is to some extent the proprietor, but in a stronger degree. Hill Rájahs were

Paragraph 25. addressed as zamindárs by the Emperors, and such they virtually were even in respect of the arable lands; for, although there was a general understanding that the holder would not be evicted if he paid his rent, there was no protection against his eviction of a more secure kind.

- 22.Such number of the holdings or of the hamlets composed of several holdings as could be managed by a single Paragraph 13.-Formation and description of a set of officials was formed into a circuit. circuit. aspect of such a circuit in the hilly part of the district would often be that of a vast tract of mountain with plots of cultivation dotted about. Here the holdings would be more compact, there they would be more scattered, according to the physical features of the country. From the varying physical conditions of these circuits resulted, as Mr. Lyall thinks, different ideas regarding the waste, which would in some places consist of strips lying among the plots of cultivation, and where cultivation was far scattered, of extensive hill sides.
- 23. There can be no doubt, however, that the landholders were Paragraph 20.—Tenure of lands only. The "pattahs" or leases given by the Rájahs were for specific plots or fields, and what interest in the waste was possessed at the time of the Regular Settlement by the holders of cultivated lands was only of the nature of a right of user, either tacitly admitted or encroached upon according to circumstances. Mr. Lyall says that "prior to the Regular Settlement, all unenclosed waste, great or small, was the property of the State, and that the rights therein of the cultivators or landholders were of the nature of rights of use only," and he believes that Mr. Barnes would have concurred in this view.
- 24. When we look to Mr. Barnes' Settlement Report for an account of the mode in which the waste was treated at the Regular Settlement, we find considerable indistinctness.

- 1. Mr. Barnes says that "extensive wastes and forests are

 Mr. Barnes' Report. generally considered the undivided property of Government."

 From this it would appear as if he reckoned small wastes to belong to the landholders.
- 2. He treated the holders of land within the circuits as

 Paragraph 27.—Mr. Lyall's co-parcenary bodies, and imposed upon them a joint responsibility to which they were strangers, and, to balance this, gave the community the right to collect certain items of miscellaneous rent, the produce of the waste.
- 3. In the village administration papers of the Regular Settlement the waste is usually termed "common land of the village" (shamilat deh); sometimes this definition is omitted, and then the ownership of the waste is left to be inferred from the interests recorded in it.
- 4. The question of demarcating large tracts of forest for Government was discussed during the operations of Mr.

 Barnes' Settlement, but abandoned apparently from the idea that a forest establishment would be expensive, and that the expense might be obviated by employing the zamindárs in the work of conservancy, and ultimately every particle of waste from the tops of mountains to the river beds was included in the boundaries of the circuits.
- Extent of proprietary right in the wastes to the landholders is even now uncertain. The wastes were demarcated in village boundaries and entered in the administration papers as "shamilat deh," but at the some time the right of Government to all trees growing on common land is secured, and the grazing fees payable by the Gaddis were claimed for Government. Again, the expression, that the extensive wastes and forests are generally considered the divided property of Government, seemed to show that Mr. Barnes did not intend entirely to abandon these wastes. Further, in two subsequent letters written in

1860, Mr. Barnes distinctly combated the notion of his having surrendered the proprietary right of Government, asserting that the administration papers were compiled by the people themselves, and that custom was against their claim to the proprietary right. Mr. Lyall uses a somewhat similar argument when he says that the entry of "shamilat deh" against the wastes were made as a matter of course by the amins who, trained in the North-West Provinces Settlements, had recourse to the procedure there learnt, by which every plot of land, not being private property, came under the heading of "common."

- 26. The question, however, came up for discussion in 1852-53 in Paragraph 29.-Waste connection with the demand for land for formlands, the property of the ing tea plantations. Mr. Lyall shows that on several occasions the local officers tried to re-assert the paramount claim of Government to the waste, but the Chief Commissioner refused to acknowledge the principle, and ruled that the waste lands must be held to be the property of the villages, and that no lands could be appropriate I without consent of the zamindars. This decision was finally affirmed by Government in 1863, and Major Lake, then Commissioner of the Division, recommended that the boundaries of hamlets within mauzas should be defined in the rest of Kangra proper, as they had been at first Settlement in great part of Tahsíl Nadaun. The position thus taken up, which must be held to represent the views of Government when Mr. Lyall began his Settlement, was that the Government had reserved in the waste lands only the right to certain forest timber and to certain grazing fees, and had surrendered to the zamindars the right in the soil. together with the miscellaneous dues, composed of fees levied from Gujar herdsmen, quarriers, iron-smelters, netters of falcons, owners of water-mills, &c.
- 27. The question of the proprietary right in waste land was accordingly thenceforth resolved, so far as Government was concerned into the question of forest conservancy, inasmuch as the right of Government to forest trees was the only basis upon which any interference with the proprietary right could be exercised. As this subject is one which the Financial Commissioner considers one of the most important features of the report, it will be carried to its conclusion in these remarks before the other points requiring notice are entered upon.

Passing on, then, for the present to paragraph 60 of the report, we find an account of the forest administration of Paragraph 60. Kángra proper from the Regular to the Revised Settlement. The few restrictions entered by Mr. Barnes in the administration papers of the Settlement maintained part of the old forest law of the time of the Rajahs. Mr. Bayley's rules contained provision for preserving one-third of the forests and for prohibiting grazing and other rights of user in the preserved portion. The rules of 1855, sanctioned generally by the Government of India, were of a still more stringent kind. Mr. Lyall remarks that though these rules do not purport to do away with any manorial or proprietary rights of communities or individuals which may exist, yet they provide that such rights shall be no bar to the exercise of the powers conferred, which are of so sweeping a nature that, if enforced to their full extent, they would reduce the proprietorship of forest lands by communities or individuals to an almost nominal interest. The Government of India in sanctioning the rules remarked upon their general terms, and desired that special rules might be prepared for each Division suitable to the circumstances of each. Such rules were framed on the basis of Mr. Bayley's rules, but they refer to the preservation of timber within Government forests more than to the powers of Government in regard to undemarcated forests, and although they have been applied with more or less stringency ever since, the charter of Government right is contained in the Government of India rules.

28. Mr. Lyall might, no doubt, have proceeded to act more in Rights of the people in wastes.

accordance with these rules than he did. It is clear from the passage above quoted that he looked upon them as arbitrary when applied to Kangra, and he therefore did not propose to re-assert any dormant claim of Government on the strength of them; neither, on the other hand, had he the provisions of Section 28 of the Punjab Land Revenue Act to guide him, which would have, "unless otherwise expressly provided," enabled him, had it been expedient to discuss the question whether the entry in the Settlement records precluded the proprietary right of Government in the waste. In accordance with the instructions received by

him, he restored the village boundaries, laid down boundaries of tikahs or hamlets, and included the waste in them. He says "the people, as a rule, were eager to subdivide, as the measure gave them, for the first time, what they felt to be a solid property in the waste, and, moreover, did away with the fear they had long entertained that Government was about to take possession on its own account."

The people were, no doubt, as glad to participate in this work

Acquiescence of the people in the allotments.

Paragraph 296-Mr. Barnes' Report.

out thought of jurisdiction, were now allotted by the contiguous

villages with the greatest unanimity." Paragraph 27, Note. Lyall's commentary upon this is "at the time the landholders did not understand that they were in fact partitioning the wastes among themselves, or, as they have often told me, they would have quarrelled a great deal over the spoil."

The wastes being thus divided and sub-divided, Mr. Lyall

Rights of Government in the forests.

Paragraph 200.

turned his attention to the mode in which the Government rights in the forests could be best preserved and utilized; and, as he states in his paragraph 200, he made a proposition for getting

as they had been at the Regular Settlement, when

Mr. Barnes says:—"The hill-sides, clothed with

forest and underwood, where the cattle of the

vicinity had grazed for a thousand years with-

rid of the joint property of the State and the village communities by an interchange which would leave a portion of forest the full property of the State, and the rest the full property of the village or of individuals. This was tentatively approved by Government, and he began his operations. His difficulties are described in the paragraphs which follow, and finally after much consultation, and after an attempt had been made to carry out the plan in several villages, the difficulties prevailed, and the transfer of a few selected blocks in Kángra to the Forest Department, and the framing of a set of rules in which Mr. Lyall has embodied his views of the procedure which he considers it possible to adopt, are the only result. The plan proposed by Mr. Lyall has, however, been carried out in the Núrpur tahsíl and in other portions of the province; and the same is now being gradually effected in the other tahsils of Kangra proper The field maps, and especially the maps of large blocks of forest, which were in many cases prepared separately, are of great service in the process.

31. In the village administration papers all trees growing wild or

Paragraph 191—Entries regarding above in the village papers.

Paragraph 191—Entries asserted by Government in common waste are asserted to be the property of the State with reservation of the rights of user belonging by

custom to the landholders and others; it is also mentioned that conservancy rules have been framed from time to time, which are binding until altered by Government; common waste cannot be divided except with sanction of Government, nor can it be broken up or enclosed, or transferred without application made at the tahsíl, which may be rejected in case there are trees growing on the land either absolutely or until payment of their value. It is further declared that the State has relinquished its claim to royal trees in cultivated land, or land entered as private waste.

- 32. It will be seen from the above remarks that Mr. Lyall did not Orders regarding excess act upon the instructions regarding the treatment of excess waste under Section 8 of Regulation VII of 1822, contained in paragraph 5 of Colonel Lake's letter, which has been quoted above. The reasons for his not doing so appear to be those given by Mr. Lyall in paragraph 29 of his report; and these reasons are sufficient.
- Upon a general review of the above facts relating to the waste lands of Kángra proper, the following Remarks on the subject of waste lands. remarks suggest themselves to the Financial When Mr. Barnes made his Settlement, the question Commissioner. of forest conservancy and the demand for land, to which prominence was given by the extension of tea cultivation and the security of British rule, were matters to which much less importance was attached than latterly. Had they been fully considered by Mr. Barnes, it would, no doubt, have been possible to have secured the proprietary right in the waste to Government, subject to certain rights of use. though the subject was somewhat compromised by Mr .Barnes' Settlement, the decision of Government in 1852-53, ruling that waste land could not be taken for cultivation without the consent of the zamindars, went much further than the presumption by the entry in the Settlement papers, and gave a pledge which renders it impossible to carry out to the full the wide permission given in

the rules of 1855. Mr. Lyall at first sight appears to have followed somewhat closely in the line of liberality inaugurated by Mr. Barnes. But it is questionable whether he could have acted differently, and whether he has in any way brought about a further curtailment of Government rights in waste. It is true that the more minute partition of waste among the tikahs favors the impression of a stronger title, but the right in the soil was lost to Government in 1852-53 if not at the Regular Settlement, and Mr. Lyall has maintained the Government claim to forest trees.

Available measures for 34. The measures which are now available forest conservancy. for forest conservancy in Kangra are as follows:—

- 1.—Government may exchange its rights to timber in some lands for rights in land, and obtain forest blocks in full proprietary right.
- 2.—The rules of 1855 may be resorted to in regard to all matters on which Government has not given a distinct pledge, by implication or otherwise.
- 3.—Under Section 27 of the Land Revenue Act excess waste may at any time be settled separately.
- 35. These means, of which the first is being successfully applied,

 Successful application of are yet sufficient, even at this late stage, for the measures.

 dealing effectually with the forests of Kángra proper if recent experience may be accepted as a guide.
- 36. While upon this subject it is well to mention that in Kullu

 Paragraph 10—Proprietary right of Government in forests and wastes secured.

 Wr. Lyall found it possible to secure the full proprietary right in the forests and wastes to Government, subject to certain rights of use, which are recorded.

 No demarcation of the waste among the hamlets has been effected, and the unenclosed or unoccupied waste is all distinctly declared to be the property of the State, with reservation of the existing rights of use exercised by the villages.
- 37. The investigation into revenue-free tenures held by Mr. Lyall Paragraph 68.—Revenue-shows that, including the unsettled jágírs of Gulair, Síba and Nadaun, the revenue of 272,380 acres, bearing an annual value of Rs. 1,80,054, had been alienated in

It was found that the area held revenue-free was far Kángra proper. in excess of the sanctioned grants, and that the Paragraph 197. names of many of the share-holders had been omitted. This necessitated a careful scrutiny into every case. Lyall's proposals have been separately submitted in the form of registers, and the greater part have already been reported to Government. Rájahs were in the habit of alienating lands Paragraph 36. largely in favor of Jakári Rájpúts, who were descendants of cadets of the families of the Rajahs, and of first-class Brahmins, as well as in favor of Hindú temples. The "dharmarth" grants were mostly in perpetuity, the remainder were to a great extent resumed by the Sikh Government. The mafidars were in these cases frequently allowed to engage for the payment of the revenue on favorable terms; and Mr. Lyall has followed this precedent in many cases, and has recommended the continuance of these Paragraph 27. Paragraphs 70-73. The "Lahri favorable terms in perpetuity. basis" or graden plots granted by the Rájahs revenue-free to men of respectability, or to artizans, as an inducement to them to settle down, and on condition of some occasional service, were held in 1853-54 to be "abádi" land, not assessable to land revenue. Some of these, which were more than one acre in extent, and not really attached to houses, were summarily resumed by Mr. Lyall or reported for the orders of superior authority. The remainder were held to be released for term of Settlement under Mr. Barnes' orders. The total area of these holdings was found to be 1,958 acres assessed at Rs. 2,469. The number of such holdings is 7,632.

Paragraph 38.—"Kharetars" been appropriated by individuals and hedged or hay preserves.

round as grass preserves for cattle. These plots, called "kharetars," were not distinguished in the Regular Settlement from the common lands of the village, but the prescriptive right acquired by individuals to preserve them is admitted by the villagers; and although the right of property in them is not so strong as in the case of cultivated lands, Mr. Lyall found it necessary to treat them exceptionally, and not to include them in the designation of village common. He divided the "kharetars" into two classes, first the hay field near the house or among the fields, which he recorded as absolutely private property of the

individual. These hay fields were brought into the new rating (baach) and assessed with their quota of revenue. The second class consists of grass preserves in the forest, and regarding these an entry was made that by custom the right of using the land as a hay field belonged to the person who had the user of it for three months in the year. These fields were recorded as common property of the village or "tíkah," and not brought into the rating, the object being to preserve the Government right to trees growing on such lands.

39.

The account given by Mr. Lyall of the Gaddí shepherds

deserves mention as containing much informa-Gaddís and Ghjars. Paragraphs 39-46, tion which is no where else recorded, and has been gleaned by him by personal enquiry. It is also important with reference to the alleged diminution in the number of sheep in Kángra. caused, it is said, by the stringency of the Forest regulations. last two clauses of paragraph 42 Mr. Lyall alludes to the increase in number and rise in value of the sheep in late years, and this shows that there is no foundation for the report that the flocks are diminishing. The interest possessed by these shepherds, which is of the nature of a right of grazing in certain tracts, subject to the payment of fees, is still held direct from the State. Of these rights Mr. Paragraph 48. Lyall says, paragraph 185, that they are in a loose fluid state, and he did not wish to petrify them. He considers that the Deputy Commissioner in his executive capacity should look after the interests of the Gaddis in case of dispute with the village communities, as they are tenants of the State within the interests which it has reserved for itself in the forests. The Gújar herdsman, although he held a "pattah" for his "soána," or grazing ground, from the Rájah, now pays his fees, as above mentioned, to the village communities, as also the mill-owner and the hawk-netter. But notwithstanding the transfer of the right of the soil in wastes to the villagers, effected at the Regular Settlement, Mr. Lyall is of opinion that if the tenancy of such persons originated before such transfer, they should be held to possess a heritable and transferable title, subject to the payment of rent or dues at customary rates only, or, in case of a revision of assessment, at rates to be fixed for the term of Settlement by the Settlement Officer at such proportion of the net profits as shall be taken to represent the Government demand in the case of land revenue. The principle upon

which this argument is based is, that these persons enjoyed a sort of

tenure of occupancy from the Rajahs, and that the surrender of the dues realized from them was not intended to interfere with this privilege, bus only as a compensation to the villagers for the imposition of the system of joint responsibility; and the Financial Commissioner sees no reason to doubt the correctness of Mr. Lyall's conclusions. For though Government surrendered its own rights in the soil of the waste lands to the settled villagers, it did not, and could not, surrender the rights of user which these graziers and shepherds possessed in such lands. In regard

Paragraph 47.

to persons who possess subordinate interests in the streams or rivers there is no difficulty, as the Government right in all streams and water-courses has been distinctly asserted by the Settlement Officer. The other cases must depend in some measure upon the decisions of the courts, should the question form the subject of a civil suit.

We next come to the subject of tenant right. In paragraphs

Paragraphs 49-58.—Te. 49-58 of his report, Mr. Lyall describes the
nant right. different classes of tenants which exist in

Kángra proper. These are as follows:—

- 1. The "kama," or mere farm laborer.
- 2. Tenants who farm the land with plough and oxen furnished by the land-holder ("chantequ," "trihana" or "atholu").
- 3. The tenant farmer, or "opahu."

This class is again sub-divided into-

- (a). The tenant residing in another village ("hal chak," bhatri," "opra" or "dudharchar opahu").
- (b). The tenant residing in the village, but not on the land he cultivates ("opahu," adheo" or "kirsán").
- (c). The tenant who resides on the land he cultivates ("basnu" or "basiku opahu").
- 41. Mr. Lyall considers that the status of the last of these classes

 Status of the "basiku" ("basiku opahu") is generally recognized as opahu."

 more permanent than that of the others. A proposal was made and accepted by a large body of proprietors to enter in the administration papers an agreement permitting such tenants to sue if dispossessed without grave offence, not only for full compensation

for buildings and improvements, but also for damages for eviction. This proposal was further extended to the case of all regular tenants who had held since the Sikh times, and was very generally assented to in all the four tahsils. Meanwhile the Punjab Tenancy Act was passed, and under its provisions Mr. Lyall did not consider himself justified in recording any of the above classes of tenants as possessing rights of occupancy, except such as had been recorded as "maurúsis" in Mr. Barnes' Settlement. As regards the remainder, he confined himself to recording circumstances and length of occupancy to facilitate future decisions of rights by the court. He discusses the question whether a special Act is required for the protection of any of these classes against arbitrary eviction, and, although he does not distinctly advocate such legislation, he expresses his opinion that tenants residing on their holdings (the "basiku opahu") and the tenant who has held since the Sikh times, should have the right of sueing for damages for eviction. On the other hand, he states that the courts have held that the "basiku" tenant cannot be evicted from his homestead, and that this in itself is a great protection to him. Enough is said in the report to draw the attention of the district officer to suits for eviction of such tenants when they are brought, and to make him careful in the orders which are passed in such suits; and this is all that seems now to be advisable and practicable.

42. Mr. Lyall then describes the classes of tenants who originally Rights of certain classes held as proprietors or who reclaimed the lands they hold from the waste. These are as follows:—

- 1.—Ex-máfidárs
- 2.—Mortgagors.
- 3.—Reclaimers of waste.

Those comprised in these classes, who are ex-proprietors, are protected by clause 2, Section 5 of the Punjab Tenancy Act. In regard to the reclaimers of waste Mr. Lyall thinks that the provisions of clause 3 of Section 5 of the Act might with advantage be extended so as to protect them, on the ground that the waste was the property of the State, and not of the villagers, and that the latter should not have the right to evict from lands not originally held from them. This argument of course applies only to waste reclaimed while the soil was held

to be the property of the State, and the right could not accrue to those who reclaimed waste of which the soil was at the time held to be the property of the village. The reclaimer of waste, under permission from the State, could only come to be regarded as a tenant owing to some other person having at the time of its reclamation assumed or obtained the status of proprietor, and it is doubtful whether any extension of the section which would have the effect of extinguishing the claim to proprietary right so founded, would not involve a greater injustice than is likely to occur under the Act as it now stands.

- 43. The peculiar tenures called "adhsáli" and "sánjhi" are then

 Paragraph 58.—Rights of "adhsális" and described. The difficulty in dealing with these cases consisted in deciding which of the two parties possessing an interest in the land is proprietor and which is cultivator.
- 44. Some of the persons described as "maurúsi" in Mr. Barnes'
 Rights of the "maurúsis,"

 Settlement record were found to be by custom entitled to a share in the miscellaneous income of the village, and to be liable to pay nothing but their rateable share of the revenue or a small customary fee in addition to it. After enquiry into these cases Mr. Lyall awarded many of them the status of proprietor, with consent of the other land-holders.
- Mr. Lyall's action in regard to tenant right enquiries in Kángra proper is described in paragraph 182 Paragraph 182,-Revision of the report. Joining the Kangra District of entries regarding tenant rights. from the Gurdáspur Settlement, where the system of summary review of all cases of hereditary tenantry was in full force, he approached the work with his mind made up against that system, and a determination not to introduce it into Kángra. same time he found the investigation of the first Settlement in this respect very incomplete, he therefore proposed to enter upon a re-investigation into tenant right of all kinds, to give an award in cases which had been left undefined, and in other cases to attempt to correct the recorded status, where erroneous, by consent or compromise, or in default, to refer the parties to a suit. The instructions for this re-investigation given to the Superintendent are quoted at length, and are

sufficient evidence of the judicious manner in which the subject was approached by Mr. Lyall. The proceedings were reported to Government, and the general revision of tenant entries which followed the passing of the Act in six other districts where summary alterations had been made was pronounced unnecessary for Kángra, inasmuch as Mr. Lyall's proceedings contained nothing which militated against its provisions.

46. An account of the distribution of landed property among the

Paragraph 66.—Distribution of landed property.

Paragraph 71.

Paragraph, 72--74.

different tribes, a brief notice of the population of the district (which Mr. Lyall estimates to have increased somewhat less than 10 per cent. between the Regular Settlement and the last census), and a description of some matters regarding which the customs of the hills differ from those of the plains, concludes the first chapter of the report relating to Kángra proper.

CHAPTER II.—KULLU AND SEORAL

- This chapter opens with a description and history of Kullu and Scoráj, from the earliest times regarding which Paragraph 87.-Division information is available. of Kullu and Scoráj into These two tracts parganahs. form distinct parganahs, Kullu being the head quarter sub-division of the tahsíl, which is located at Sultánpur, while Seorái has a Náib-Tahsíldar, whose head-quarters are at Plách.
- The parganahs are sub-divided into "waziris," so called from their having formed circles under the manage-Paragraph 88.—Division of parganalis into wazíris. ment of wazirs; these are again divided into "kothís," kothís into "pathís," and "pathís" into "graons" or hamlets. The boundaries of the wazírís are generally marked by large rivers, mountain ridges or other natural features, those of the "kothis" and "pathis" in the waste land are less distinct, and the "graon" has no such boundary, being composed merely of a collection of houses and of the fields which are owned by its residents.
- The tenure of the arable land in the time of the Rájahs was the same as in Kángra proper. The Rájah Paragraph 90 .- Agricultural tenure. was landlord and the agriculturist his The cultivators are recognized under British rule as proprie-

tors of their arable lands, but in the Regular Settlement the waste was declared to be the property of Government, no corresponding entry to that made in the Kángra papers having been made, by which the waste was described as "shámilát deh." The villagers possessed rights of common, or of obtaining free certain forest produce required for domestic or agricultural purposes.

- 50. The result of this procedure in the Regular Settlement as bearing upon the question of Government rights in Rights of the State and the people in the Kulln forest lands has been noticed above. Mr. Lyall, in paragraph 101, discusses the possibility of a different view being taken less favorable to the Government rights, and answers his own suggestions conclusively. At the same time he wishes to guard against a conception being formed which would lead at any future time to any restrictions not at present existing being introduced without some compensating advantage being secured to the people. The Financial Commissioner agrees in the Paragraph 102, general remarks contained in paragraph 102 regarding the rights of the State in Kullu waste lands, and has no anticipation of harm accruing to the villages from their having been correctly affirmed.
- Paragraph 103.—Tenants right of occupancy in Kullu. Some of the with right of occupancy.

 right of occupancy in Kullu. Some of the occupants of land held in proprietary right by non-cultivating Brahmins may, Mr. Lyall thinks, have some claim to protection, but they are in no danger of being evicted, and, owing to the abundance of land, would not lose much if they were evicted.
- Paragraph 110.—Alie of the Kullu Rájah. This jágír was not settled by Mr. Lyall, and has since been brought under Settlement. Exclusive of this, the rent-free tenures in Kullu are valued at Rs. 16,662, out of a total of assessed revenue amounting to Rs. 50,700. Three-fourths of these alienations are temple endowments. Mr. Lyall's recommendations regarding certain doubtful assignments have been separately submitted.

- Mr. Lyall's account of Kullu closes with some description of the caste, character and customs of the inhabi-Characteristics of the people of Kullu. The most notable feature among the latter is the custom of polyandry, which prevails in Seoráj, and which exists alongside of polygamy. The laxity of marriage customs in this hill tract is unfortunately notorious. Not less noteworthy is the strength of the influence exercised by superstition over these otherwise simple people.
- In paragraph 197 Mr. Lyall notices the poppy cultivation. which is of some importance in Kullu. Poppy cultivation states that it would be a breach of the terms of Settlement to restrict or to specially tax this crop. This point has been specially considered in connection with Act XXVI of 1872 and with the Punjab Laws Act, and an acreage duty has been imposed on poppy cultivation in Kullu, as it was not found that the terms of the Settlement in Kullu were such as to make it more unjust to impose this rate in Kullu than in other parts of the Punjab where poppy cultivation is allowed.

CHAPTER III,---LAHAUL AND SPITI.

Mr. Lyall's interesting and succinct account of these remote **55.**

Land tax under the Thákurs and subsequent Sikh administration of Láhaul and Spiti.

Paragraph 129. Paragraph 134. sub-divisions of the Kullu tahsil does not call for any detailed remarks. Láhaul originally formed part of Ladákh, included in former times in the empire of Thibet. It was portioned out among a few petty Barons or

Thákurs, of whom the representatives of four survive. These Thákurs originally paid a nazarána to the Rájah of Kullu; and when the Sikhs occupied Kullu, they continued to collect the nazarána, and made cash

and grain collections from the khálsa kothís. Paragraph 135. The assessment of Láhaul at present is Rs. 2,150.

56.The village is not the elementary part of the tenure system in Láhaul any more than in Kullu, or (originally) in Kángra. The real elementary parts are the house-hold allotments. The waste is

Paragraph 131.—Elementary parts of the tenuro system in Láhaul,

the property of the State,—formerly the Rájah in a khálsa kothí, and the Thákur, as Mr. Lyall concludes, in a jágír kothí.

Rights of villagers in the waste.

Paragraph 135.
Paragraph 143.

Paragraph 143.

Paragraph by Gaddís and Kolís, or Kullu shepherds;—
the fees paid by the former were received by the Negi; the latter were exempted by the Rájah of Kullu on the ground of their paying a tax

The grazing fees paid by the Gaddís were formerly released on Mr. Lyall's recommendation to the Negi, Tárá Chand, for life only; and at a revision of Settlement the tax should, Mr. Lyall thinks, be equalized, the assessment of the runs held by the Gaddís being revised.

for grazing in their own territory.

- 58. The only question relating to the waste lands in Láhaul which Proprietary right in the waste of jágir kothis.

 Mr. Lyall concludes, as above stated, that originally the waste was held to be the property of the Thákurs. He "thought it prudent to say nothing precise as to the ownership of unoccupied waste" in these kothis; but the Thákur was declared to be the authority for granting permission to break up new lands, and to this extent the presumption of his being landlord of the waste is favored.
- Paragraphs 136—137.— Rights of Thákurs.
 Paragraph 198.

 Rights of Thákurs.
 Paragraph 198.

 Thákur of the kothí of Kolang, Tárá Chand, who was styled Negi of Láhaul by Mr. Barnes, has been advanced by Mr. Lyall to the title of Wazír, enhancing the pachotra to 6 per cent., which is shared by him and the lambardárs of kothí. The Wazír has been allowed the power to grant land from the waste of the khálsa

kothis for cultivation. There is no objection to this in Lahaul, owing to the fact that land is plentiful and generally bare of trees.

- Spiti was also in former times tributary to Ladákh, although it appears at times to have formed part of Paragraph 130,—Arrangements made at Summary & Chinese Thibet. Its connexion with Kullu Regular Settlements. Paragraph 147. dates only from British times. Cash payments were introduced by Mr. Vans Agnew at a Summary Settlement in 1846, the amount assessed being Rs. 753. Mr. Barnes maintained this The Sikh Government was represented by a Wazír called the Nono. His title was altered by Mr. Barnes Paragraph 198. to that of Negi of Spiti. Mr. Lyall has styled him Wazir. He receives the whole pachotra, the lambardars being remunerated in grain. The Wazir is entrusted with the power of granting waste lands for cultivation. The waste is of little value. The Gaddi and Koli shepherds have not, as Paragraph 153. a rule, penetrated into Spiti. One solitary sheep-run is held by men of Zaggat rakh phati, in Kullu, who usually let it to a Gaddí shepherd.
- 61. The form of tenure of the fields attached to villages is the Paragraph 145.—Holdings of fields and tenure of waste and arable lands.

 State and the landholders in both waste and arable lands are also similar to those existing in the khálsa kothís of Láhaul.
- Management of revenue ments attached to the monasteries. A portion of the latter used to be appropriated by him as a perquisite of his office, but Mr. Lyall, under orders of Government, revised this arrangement. An inam was fixed for the Nono, and he was prohibited from making unauthorized collections. The hereditary office of "Togochi," who was a Sceretary to the Nono, has been converted into that of patwari.
 - 63. Mr. Lyall's account of the monastic institutions in Láhaul and Spiti is an interesting feature in this chapter of his report,

PART II.

CHAPTER IV.—SETTLEMENT OPERATIONS.

- 64. In this chapter of his report Mr. Lyall gives a full account of his proceedings, of the instructions issued to his subordinates, and of the manner in which his records were verified and attested, in order that the proper value may be assigned to the evidence they afford, when disputes arise and when they are used for revising the assessment.
- 65. The revision of Settlement lasted from August 1865 to August Paragraphs 169—170.— 1869, or 4 years. The cost from imperial Donation and cost. revenues was Rs. 1,78,813, from which Rs. 32,619 my be deducted owing to receipts from stamp and talabána income, leaving a net expenditure of Rs. 1,47,194. To this must, however, be added an amount of Rs. 66,957, which was collected from the people in the form of Settlement fees. The total expenditure from imperial revenues represents 20 per cent. on the annual assessment, and including Settlement fees, 29 per cent.
- 66. The broken and mountainous character of the country and the

 Measurements difficult ignorance of the patwarfs rendered the work of measurement an arduous and difficult one.
- 67. The definition of hamlet boundaries greatly increased the work—as many as 5,512 "tikahs" were demarcated. At the Regular Settlement holdings were frequently lumped together, which have now been separately recorded and attested. This is shown by the fact that the number of khotis, or separate holdings, has increased from 54,000 in Kángra proper and Kullu to 91,000. The increase is partly due also to partitions which have taken place in the interim.
- 68. Revenue-free holdings have been thoroughly investigated and Revenue-free holdings and reported. Mr. Lyell's mode of treating tenant enquiries and Government rights to waste have been fully described above. The special tenures of the Gaddí and Gújar herdsmen and of other subordinate tenures have been investigated, and are noticed fully in Mr. Lyall's report. The Government demand has been re-distributed where such re-distribution was found

Paragraph 187.

necessary. Mr. Lyall points out that the original mode of paying the revenue by a separate assessment of each family holding or plot in reality survived Mr. Barnes' mauzawár assessments, and the people were averse to any new rating except where the inclusion of private waste in the assessed area rendered a reduction of the revenue chargeable on cultivated lands necessary. This was accordingly done in Kángra proper. In Kullu there was little or no appropriated waste. In Láhaul and Spiti a re-distribution of the Government demand was found necessary owing to the imperfect manner in which existing arrangements had been understood when cash assessments were first introduced.

- 69. The system of forced labor, or "begár," survives in the "Begár," a forced labor.

 Kángra District, and is especially felt in the remote provinces of Kullu and Láhaul. From time to time efforts have been made by the local officers to remove the burden, but with only partial effect. In paragraph 194 Mr. Lyall depicts the evils of the system and the difficulties of dealing effectually with them. There is some pretext for its continuance, where, as in Kullu and Láhaul, no road cess is taken; but it may be doubted whether there is any justification for the system in Kángra proper, and the aim of the district officers should be to remove the abuse as early as possible.
- 70. Tribal codes have been prepared for Kángra proper and Kullu

 Paragraph 195.—Tribal and Seoráj, for which Mr. Lyall is careful not to claim too much weight, and the credit of which, so far as they have been well done, he assigns to his Assistant Munshi Amín Chand, who took great interest in their compilation.
- 71. The appointment of Kotwáls and Káiths and re-arrangement

 Paragraph 198 Kotwáls. of Patwarís' circles, which were separately reported to Government, have been successfully carried out in Kángra proper, and suitable arrangements of a similar nature made in Kullu, Láhaul and Spiti, by utilizing the existing agencies of Negis and Thákurs.
- 72. The Lambagraon jágír held by the Court of Wards for the Paragraph 201.—Lamba infant son of the Katoch Rájah Partáb Chand, gráon jágír.

 was settled under orders of Government as a

separate parganah. The task, owing to the conflicting claims and interests of several factions, was a delicate one, for which Mr. Lyall was well fitted.

- In conclusion, Mr. Lyall gives a few remarks regarding the future assessment of the district. He pays a Paragraph 205-Future assessment. graceful tribute to the work of Mr. Barnes' Settlement, which he considers to have been a great achievement, and he considers that even the records of rights were very well done, considering the speed with which they were completed and the trifling cost incurred. He combats the notion that Mr. Barnes' assessments were unduly low, an idea which he believes to have originated in the warmth with which the people speak of him, and this Mr. Lyall attributes more to their personal feeling for him than to a sense of his leniency in assessing them. The demand fixed by Mr. Barnes has, however, been paid easily, and Mr. Lyall anticipates that an increase of 20 per cent. may be taken in all villages ordinarily circumstanced, those which have made special progress being selected for further enquiry and re-assessment. If any village objects, he suggests, that to it should be allowed the alternative of a re-measurement and regular re-assess-An argument in favor of this general mode of treatment is drawn from the extreme difficulty there would be in assessing Kángra scientifically, and from the inapplicability of the usual plan of treating the village as the unit of assessment to this district.
- 74. In paragraph 204 of his report, Mr. Lyall notices the services of his subordinates. He bestows well-deserved praise upon Munshi Amín Chand, who served throughout as Assistant Settlement Officer. The services of Moti Rám, who died of cholera; Charanjít Lál, Ujágar Mal, Pohlu Mal, Diwán Rám Náth, Káhn Chand, Shibdiál, Nand Lál, as Superintendents of Settlement, are also favorably noticed.
- 75. Mr. Lyall's report has not had the advantage of being submitted with the remarks of the Commissisioner under whom Mr. Lyall completed his work, and the Financial Commissioner feels that he has not sufficient personal knowledge of the Kangra District to enable him to do justice to Mr. Lyall's work in this review. The report, however, gives internal

evidence of the high qualifications for the duty entrusted to him which Mr. Lyall possesses.

His intelligent observation, unbiassed by pre-conceived ideas of the tenures and customs which he found actually existing, his great knowledge of revenue administration, and his thoughtful care for the people, are conspicuous throughout the report, and will, no doubt, be duly appreciated by Government.

76. The appendices to the report comprise, among other particulars, a note of the passes over the three great mountain chains in the Kángra District, a glossary of words peculiar to the district, and specimens of proverbial sayings, which contain matters of considerable local interest and utility-

No. 1640, dated Lahore, 20th November 1875.

From—T. H THORNTON, Esquire, Secretary to Government Punjab. To—The Settlement Secretary to Financial Commissioner, Punjab.

I AM directed to acknowledge the receipt of your letters marginally

No. 770 S dated 7th July noted, submitting the final report on the

1875.

No. 955 S dated 24th Revised Settlement of the Kángra District by
August 1875.

Mr. J. B. Lyall, Settlement Officer, together

with the remarks of the Financial Commissioner, and to state that His

Honor the Lieutenant Governor regrets the great delay which has
occurred in the transmission of the report, and desires that in future no

Settlement Officer be allowed on any account to take his papers away
to England.

- 2. With reference to the 33rd paragraph of your letter of the 7th July, I am to observe that upon a general review of the facts relating to the waste lands of Kángra proper, His Honor agrees with Mr. Egerton in thinking it questionable whether Mr. Lyall could have acted differently, and whether he has in any way brought about a further curtailment of Government rights in waste. It is satisfactory to find that in Kullu Mr. Lyall was able to secure the full proprietary right in the forests and wastes to Government, subject to certain right of use, which are recorded.
- 3. The account given by Mr. Lyall of the Gaddí shepherds, has importance in relation to the alleged diminution in the number of

sheep in Kángra said to have been caused by the stringency of the forest regulations.

- 4. The system of forced labor or begár which survives in the Kángra District, has already attracted the serious attention of the Lieutenant Governor; and in October last the sanction of Government was accorded to rules for the regulation of this system in Kullu, designed to secure the people, especially during the summer and autumn months of harvest, from pressure of a severe kind.
- 5. His Honor has remarked with satisfaction the ability and care with which Mr. Lyall's work was performed, and the completeness of his report.





सद्यमेव जयते

INTRODUCTION.

1. The Regular Settlement of Kángra was begun in 1849 and completed in 1852. The Settlement was made for 20 years, to end in 1869, but shortly afterwards, at the request of the zamíndárs, and on the recommendation of Mr. Barnes, the Settlement Officer, the Government sanctioned the extension of the term to 30 years, to end in 1879.

The assessment worked admirably, but experience soon showed that the record of rights was incomplete and faulty; and eventually, in 1865, Colonel Lake, the Financial Commissioner, proposed that the Settlement Department should extend operations to the Kangra district, with a view of drawing up really correct records of rights, and obtaining correct statistics of cultivation and resources only, and not for the re-assessment of the revenue. The Panjáb Government concurred, and sanction was given by a Resolution of the Government of India dated 15th June 1865.

2. Area of the entire district.—The total area of the district was estimated by Mr. Barnes at 7,700 square miles, of which 2,700 were given to Kángra Proper and 5,000 to the Kulu tahsil. At that time the Revenue Survey had been closed, but that survey was not extended to any part of tahsil Kulu, nor to a part of tálúqa Bangáhal in tahsil Kángra, nor had the Grand Trigonometrical Survey of those countries been then completed. For those parts of the district which came under the Revenue Survey, I have made out the total areas by adding up the areas of each mauzah in the Revenue Survey Books; for the rest of the district I have obtained the areas from the Grand Trigonometrical Survey Office. In this way the total area comes out as follows:—

KANGRA PROPER.

	Acres.		Square miles,
By Revenue Survey	15,82,919	\mathbf{or}	2,473
Part of tálúqa Bangáhal, excluded from Revenue Survey	1,85,833	,,	290
Total of Kángra Proper	17,68,752	",	2,763
Tahsîl Kulu	39,84,500	"	6,225
Grand Total of the district	57,53,252	"	8,988

At page 44 of Mr. Barnes's Settlement Report, the area by the Revenue Survey of Kángra Proper, which then included three tálúqas since transferred to other districts, is given at 15,80,387 acres, or 2,470\frac{1}{3} square miles. The same area in the District Map, published by the Revenue Survey Office, is given at 17,43,650 acres, or 2,724 square miles. At the time when Mr. Barnes got his figures from the Revenue Survey Office, it is probable that the calculations of areas had not been completed, and this may account for the large error apparent in them. The explanation of the discrepancy between the area of Kángra Proper, given above by myself, and that shown in the District Map, is roughly as follows:—

Deduct from the area by map	Acres.	Square miles.	
1. On account tálúqas Sháhpúr, Kandí, and Basí Bachertú transferred	1,28,703	or	201
2. On account over-statements in the areas of tálúqas Joálí and Kohásan due to errors in totalling in Revenue Survey	3		
Books	32,963	or	51
Total to be deducted	1,61,666	or	290
Add to area by map—			
1. On account tálúqa Bangáhal, not included in the Revenue Survey	1,85,833	or	290
2. On account under-estimate of area of tálúqa Gangot, due to error in totals in Revenue	1.950	07	2
Survey Books	1,359	\mathbf{or}	
Total to be added	1,87,192	or	292

The difference added to the area given in the Revenue Survey map will make it nearly agree with the area of Kángra Proper, given by myself, and the remaining difference appears due to small errors of account, which it is not necessary to detail.

3. Description of entire district.—The shape of the district will be better understood by a glance at the map than by any description. It is formed of two irregular blocks lying east and west of each other, and almost separated by the Chamba State to the north and the Mandí State to the south; the connecting link consists

of tálúqa Bangáhal. The western block, which is more than double the size of the other, composes the Kulu tahsíl, which includes the countries known as Kulu, Seoráj, Láhaul, and Spiti. The Eastern block, with tálúqa Bangáhal, composes the country described by Mr. Barnes as Kángrá Proper. A straight line drawn from the northeast corner of Spiti, where it borders on Chinese Tibet through the connecting link, to the south-west corner of tálúqa Indaura, on the border of Gurdáspúr, will give the greatest length of the district, which is about 174 miles; and a line from near Kotgarh, on the Satlaj, in Seoráj, to the northernmost point of Láhaul, gives the greatest breadth, which is about 116 miles.

- 4. Natural division into three parts.—As Mr. Barnes wrote, this vast extent of country cannot fall under any general description. It seems to me, however, that it breaks naturally rather into three parts than into two parts of Kángrá Proper and tahsíl Kulu, into which he divided it. This triple division is made out as follows:—
 - I.—The outer Himalayan and Sub-Himalayan country, consisting of all Kángra Proper, except tálúqa Bangáhal; area in square miles 2,360, population per square mile 270.
 - II.—The Mid-Himalayan or Kanet country, consisting of tálúqa Bangáhal and tahsíl Kulu exclusive of Láhaul and Spiti; area in square miles 2,329, populatíon per square mile 43.
 - III.—The Trans-Himalayan or Tibetan country, consisting of Lahaul and Spiti; area in square miles 4,299, population per square mile 2.

In many respects this would be the best way to divide the country for purposes of description; but taluqa Bangahal, as a whole, does not fit perfectly into either the first or second division; half of it is outside and half inside the outer Himalaya; a part of it is not Kanet in population. Moreover, though it formerly belonged to the Kulu principality, yet at Regular Settlement it was put into the Kangra tahsil, and it would now cause confusion to separate it from Kangra Proper.

I shall therefore in this report use the following divisions:--

- I. Kángra Proper,
- II. Kulu:
- III. Láhaul and Spiti.
- 5. Mr. Barnes's report may be divided into two parts; the first Order of subjects in 294 paragraphs contain a description of the country this Report.

 a sketch of its history, and an account of the manners and customs of the inhabitants; the remaining paragraphs or second part give a report of the mode in which the Regular Settlement was effected.

In the first part the Kulu tahsil is not described at all, and in the second part it is but briefly referred to. The fact is, that Mr. Barnes did intend to have submitted a separate report for Kulu, but unfortunately he never had the leisure to do so. I shall divide my report in the same way into two parts, and the first part into three chapters, one for Kangra Proper, another for Kulu, and a third for Lahaul and Spiti. I shall follow, more or less, in each chapter the order of subjects used by Mr. Barnes, in the hope that what I write may be read hereafter as a supplement to his excellent report.

PART I, CHAPTER I.—KANGRA PROPER,

GENERAL DESCRIPTION OF THE COUNTRY.

6. Kángra Proper has an area of 2,763 squares miles. This is the country so well described by Mr. Barnes in paras. 3 to 30 of his report. No other general description is needed; but it should be noted that in 1862, tálúqas Sháhpúr and Kandí were transferred to the Gúrdáspúr district, and thereby the Chakí torrent has become the boundary to the west instead of the Ráví. This change was made to facilitate communications between Gúrdáspúr and the new hill station of Dalhousie.

Again, in 1867-68, the tálúqa of Bassí Bachertú, a long strip of country extending into the heart of the Kuhlúr territory, was restored to that State at a tribute equal to the land-tax then demandable. Shortly before the Sikhs ceded the Jálandhar Doáb to the British Government, the Kuhlúr Rájah had been compelled to grant this tálúqa in Jágír to Sardár Lehná Singh, the Sikh governor of the hills; so on the principle which was followed of giving back to the hill chiefs nothing which the Sikhs had taken, it was treated as a jágír held of the British Government, and therefore a part of the Kángra district.

The average length of Kángra Proper I now estimate at about 80 miles, and the average breadth at about 36 miles. The average elevation of the cultivated and inhabited part may be estimated at something less than 3,000 feet.

The mean temperature of the town of Kangra is given in Messrs. Schlagintweit's tables as follows:—

WINTER.	SPRING.	SUMMER,	AUTUMN,	Year.	
December, Jany., February.	March, April, May.	June, July, August.	September, October, November,		
52.9	70.0	80.0	67.7	67:6	

The mean temperature of the inhabited part of the slopes of the Dhaola Dhar, or Chamba range, is probably some eight degrees lower than this, and that of the southern parts of Kangra Proper as much higher.

The average annual rain-fall exceeds 70 inches; along the side of the Dhaola Dhar it mounts to over 100; ten miles back it falls to about 70; and in the southern parts to about 50. Bara Bangahal, which is on the north side of the Dhaola Dhar, has a climate of its own; the clouds exhaust themselves on the south side of the great range, and two or three weeks of mist and fine rain are all that is felt there of the periodical rains. Taluqa Bangahal (of which Bara Bangahal is a part) deserves a separate description. From several things said and left unsaid by Mr. Barnes it is clear that he passed it over in his description of Kangra Proper. I shall therefore give it here a separate notice, and describe at the same time, with more detail, the course of the snowy range which onters Kangra Proper from Bangahal.

- The Snowy Range.—The Dhaola Dhár range, called by Mr. Barnes the Chamba range, is recognized by General Cunningham, in his account of the Great Mountain Chains of the Panjáb, as the first part of the chain, which he designates the outer Himalayah. He puts its commencement on the right bank of the Biás, where that river, leaving Kulu, makes a sudden bend towards the town of Mandí. From this point the range runs north; from where the old road to Kulu crosses it by the Bajauri Pass to a point just below the Sarri Pass, it forms the boundary between Kulu and Mandi, and again for some ten miles farther in the same direction the boundary between taluques Bangahal and Kulu. It then makes a sudden bend to the west, and, passing through tálúga Bangáhal, comes out above the Kángra valley, and assumes the name of the Dhaola Dhar. From the point where it leaves Bangahal to the point where the northern boundary of Kangra drops down and gets on to the ridge of the small parallel range known as the Háthí Dhár, for a distance of some 36 miles, it divides Chamba from Kángra. Bangahal its highest peaks rise over 17,000 feet, and throughout its course in the Kangra district the ridge has a mean elevation of more than 15,000 feet. At its bend to the west, on the border of Kulu and Bangáhal, it is connected with the parallel range to the north, called by General Cunningham the mid Himalaya, by a high ridge some 15 miles in length and 18,000 feet in mean height, which, for want of another name, may be called the Bará Bangáhal ridge,—a name by which I have heard Kulu, men refer to it.
- 8. Tálúqa Bangáhal.—From this description of the Dhaola Dhár it will be seen that it cuts tálúqa Bangáhal in halves: the northern half is called Bará Bangáhal, and is separated to the east from Kulu by the Bará Bangáhal ridge; to the north from Láhaul by the mid Himalayan range; to the west from Chamba by the Manímahes range; and, by a line crossing the Ráví, from that range to the Dhaola Dhár. In Bará Bangáhal are situated the head waters of the

Ráví, which is already a good-sized river where it passes into the Chamba State. Bará Bangáhal has an area of 290 square miles, but contains only one village situated at the lowest point of the valley, some 8,500 feet above the sea, and inhabited by same 40 Kanet families. Four years ago a number of the houses were swept away, not for the first time, by an avalanche. On more than three sides the mountains slope steeply up from the very banks of the river, and rise into peaks of from 17,000 to over 20,000 feet in height. Near the bottom of some of the ravines there is a good deal of pine forest; higher up come long bare slopes, which, when the snows are melted, afford splendid grazing, for some three months, for numerous flocks of sheep and goats from Mandi, Pálam and Lower Bangáhal. Above these grazing grounds come glaciers, bare rocks, and fields of perpetual snow. The southern half of taluqa Bangahal is called Chhota Bangahal, and is divided into two parts by a branch range of over 10,000 feet in height thrown out to the south by the Dhaola Dhar. This is the range which runs above Bir and Komandh, and by Futakal to Mandi. The country to the east of this range is known as Kodh Sowar, or Andarla and Báhirlagarh, and contains the head waters of the U'l river. Some 18 or 19 small villages, inhabited solely by Kanets and Dághís, are scattered here and there in the lower part of the valleys. The slope of the ground is everywhere very steep, and the general appearance of the country wild and gloomy. Considering the southern aspect of the country, it is extraordinary that the glaciers are found so low down, and that the climate is so cold as it is. The rest of the tálúga to the west of the range above Bír is generally known as Bir Bangáhal. It is shut in from the Kángra valley by a range (the Piprola Dhár) low at this point, but which, after crossing the Binoá at Piprola, runs a long course in Mandí, where it acquires the name of the Sikandari Dhár, and attains a considerable elevation. Bír Bangáhal is one of the prettiest parts of the district, but, though it has some character of its own, it is in all respects too like the rest of the country along the foot of the Dhaola Dhar to require a separate description: the same may be said of its population, in which there is only a small admixture of Kanets and Dághis.

9. Political History.—Mr. Barnes gives an excellent sketch of the history of Kangra from the earliest times down to the date of his Settlement. Little therefore remains to be said, as the country remained perfectly quiet during the years of the mutiny, and no events of importance have occurred since. But probably he would have somewhat altered one or more of his conclusions with regard to the early limits of the Katoch monarchy, if he had seen the account of the kingdom of Jalandhará by the Chinese pilgrim Hweng Thsáng, which is referred to in General Cunningham's recently-published Ancient Geography of India. For instance, Mr. Barnes says—"In its palmiest days Kángra may have comprised the whole of the low hills from the Ráví to the Satlaj. Its authority, I think, never extended, at least not permanently, into the level portions of the Panjáb." But from Hweng Thsáng's account, as explained by General Cunningham, it

appears that in the seventh century, and probably thenceforward down to the first Muhammadan invasion, the Katoeh kingdom comprised not only all the low hills between the Ráví and the Satlaj, but also the plain's country of the Jálandhar Doáb, and some hill and plain country beyond the Satlaj to the west and south of Simla.

The hilly portion of this great kingdom was, I think, without doubt, portioned out among subordinate chiefs or princes, of whom some of the strongest became independent when the Katoch kings lost their prestige, and were driven into the hills by the Muhammadans. Probably the eleven principalities of the Jalandhar circle first took definite form about this time. At any rate it appears from Hweng Thsáng's account that they had no independent existence in the seventh century. At that time, from the Ráví to Simla, the low hills were a part of the kingdom of Jalandhará. In the high Himalayas to the north Chambá seems to have been in existence, but to some extent dependent on Cashmír. Perhaps Chamba then comprised, besides its present territory, the whole southern slope of the Dhaola Dhár as far east as Bangáhal. I have heard of many traditions which show that its dominion at one time extended thus far.

In the high Himalayas to the north-east Hweng Thsáng mentions a large kingdom called Kiulúto. This probably comprised, in addition to the country now called Kulu, Bangáhal, Scoráj, Bisehar, and the mountainous parts at least of Mandí and Suket. In fact I surmise that it consisted of the country of high mountains inhabited then, as now, by the Kanets or Kolis; and that the kings were of the Suket family, or, if not, then of some family which has disappeared.

Forster passed through the district in A. D. 1783. His book of travels gives a vivid idea of the state of the country at that time; the enthusiastic loyalty with which the people of one petty state welcome their Rajah returning to his capital from a foray on a neighbour; the dread with which another Rájah is regarded, who amuses himself by having offenders torn to pieces by elephants in front of his palace; the wonderful prestige of the Sikh horsemen, by whom Nadaun and Haripur were then overrun. At the approach of two solitary plundering Ghurcharahs the gates of a eastle fly open, and the best of every thing is humbly placed at the disposal of the intruders. Moorcroft was in the district in A. D. 1820. He mentions that fine rice was then selling at Baijnath for 36 paka sirs per rupee; coarse rice at 48; wheat at 40; yet there had been a poor harvest. Cattle fetched from four to six rupees a head. These prices are little more than half those which have prevailed during the last twenty years.

10. Civil details.—The head-quarters of the district were first fixed at Kót Kángra for the reasons given in para. 100 of Mr. Barnes' report; but outside the fort, which was fully occupied by the garrison, there was no sufficient room on the high ground for a Civil station

even, much less for a military cantonment, and the low ground near the rice-fields would have been very unhealthy. A cantonment was wanted for the Hill Regiment which Government was recruiting in the district, and some waste land on the slope of the Dhaola Dhár was selected for the purpose. The spot had been best known as Dharmsálah, from an old building of that kind which existed there, so the name was transferred to the cantonment. The officers of the Regiment built themselves houses, and their example was followed by some of the Civil Officers, who got away from Kángra to Dharmsálah whenever they could, attracted by the many advantages of the latter place in point of climate and beauty of scenery.

At length, in March 1855, the Civil head-quarters of the district were moved to Dharmsálah, only the Tahsíldár of the parganah being left at Kót Kángra. At this time, in addition to a small bazár which sprang up near the lines of the Native Regiment, and a few Gaddí peasants' houses scattered here and there in the forest, Dharmsálah contained only some seven or eight European houses, of which about half were in the higher ground commonly known as Bhágsú. It now contains between fifty and sixty European private residences, a church, two large barracks for invalid European soldiers, three bazárs, public gardens and assembly rooms, a jail, court-house, hospital, &c.

11. Since Mr. Barnes wrote, some changes have been made in the Changes in parganah four parganahs; for instance, in 1862 (see Secretary to Government letter No. 323 of 22ud February) tálúqas Kandí and Sháhpúr, of the Núrpúr parganah, were transferred to Gurdáspúr, in order to connect that district with the new hill station of Dalhousie.

सत्यमव जयत

Again, in September 1862, parganah Harípúr was transformed into parganah Dehra, by changing its head-quarters to the latter place, by deducting from it tálúqa Rámgarh, which went to parganah Kángra, and adding tálúqas Changar, Balihár, Kaloha, and Garlí from parganah Nadaun. The latter parganah has since gone by the name of Hamírpúr, the name of the place to which its head-quarters were moved. In this way these two parganahs were made more equal in size, more compact, and with their head-quarters more in their centres; there were also other reasons for the change, for Haripur was out of the way, being off the high road to the plains, and the town of Nadaun was in the middle of the jágír of Rájah Jodhbír Chand, who about this time was invested by Government with the civil charge of his own territory. Parganah Kángra, originally large, had now been increased by the addition of tálúga Rámgarh. It had always given much the most work, as it contains the richest tracts in the district, and this now so much increased that in 1863 it was found necessary to take a Náib-Tahsíldár from parganah Hamírpúr, and to give him detached charge of the eastern part of the Kangra parganah. At first he was stationed at Bhowarna, but in 1868 he was moved to the new

station of Pálampúr, which is in the midst of the tea plantations, and has open space round it for the annual commercial fair established by Mr. Forsyth, the Commissioner, in the interest of trade with Ladákh and eastern Túrkistán. At the end of the same year, tálúga Bassí Bachertú was transferred from parganah Hamírpúr to the State of Kúhlúr, for the reasons given before in para 6.

12. Tálúqas.—None of these changes involved any infraction of tálúqa boundaries, which remained just as Mr. Barnes fixed them. I have made two or three changes in the course of revision of Settlement, but only for very good reasons. For instance, in parganah Hamírpúr I transferred tappa Sola Singhí from tálúqa Nadauntí Khálsa to tálúqa Kotlehr, because it is almost separated from the former by the Nadaun jágír, and runs with tálúqa Kotlehr, to which it anciently belonged.

Again, in parganah Kángra, for similar reasons, mauzah Mant was transferred from tálúqa Santa to Rihlú, and Lanodh from Pálam to Bangáhal; the last-named village was, in some of Mr. Barnes' papers, classed as belonging to Pálam, and in some as belonging to Rájgirí; by situation, character, and ancient history it belongs to Bangáhal.

It is, I think, important that these talaque boundaries should be recognized and respected in all administrative arrangements. The peasant proprietors of the hills, who are a mixture of every caste and class, have strong local feelings or prejudices, which assist them in working together. To be of the same talaque is felt to be a considerable bond of union among the headmen of villages; this is a sentiment which should be fostered, as it may be very useful hereafter.

13. Sub-divisions within táliwas.—In his paras. 104 to 110 and 399, Mr. Barnes has described the viriages, or rather circuits, which are the component parts of a tálúqa, and has brought out by a comparison the essential differences between their constitution and that of a mauzah in the plains. It is most important that these differences should always be borne in mind, and not overlooked because of the similarity of nomenclature which we have imposed. Words which originated in villages of the plains, or in our revenue circulars, were brought into Kángra by our Settlement officials, and used to describe facts to which they do not, in their ordinary meaning, accurately apply. I have come across many cases in which officers, native as well as European, have passed orders with reference to rights in land or village matters, which would have been correct enough in the plains, and seemed quite in accordance with all revenue regulations and circulars, but which here caused confusion and injustice.

With reference to the reasons which Mr. Barnes gives for the variation in the size of the circuits, it may be added that the plan of administration upon which the Rájahs worked was to make the circuits everywhere large enough to employ for each a complete and numerous set of officials, who were all the Rájah's servants, appointed and paid directly by himself. Where the circuits are small, it will

generally be found that they are fragments of an original larger circuit, which was broken up under Moghal or Sikh administration; or fragments which became separated from having been long held in jágír or assigned in support of some temple.

Mr. Barnes says that each circuit is an aggregation of independent hamlets, and that every hamlet has its separate boundaries, which are jealously maintained. I think this was not generally true of boundaries in waste lands, but I shall have to return to this subject under the head of agricultural tenures, so will say no more with respect to it at present.

14.—Parganah and Tálúqa officers.—It may be mentioned that forest rangers or banwazírs (of whom there are now one for each parganah) are not mentioned by Mr. Barnes, because they were first appointed shortly after he wrote.

In regard to talúqa officers, the chaudhrís, who are described by Mr. Barnes, hardly, I think, deserve the name; for, as Mr. Barnes says, their jurisdictions consisted only of a few villages in a tálúqa. But the kotwals and ganungos were true taluque officers. There were kotwáls of some tálúqas in other parganahs than Núrpúr in comparatively recent times. I believe the emperors only appointed gánúngos in the tálúga which they at one time or another seized as imperial demesnes; but some of the Rájahs seem to have employed rather similar agencies in other parts of the country under the names of wazírs or káits of tálúqas. I shall explain, in a latter part of this report, the way in which taluque officers with the titles of kotwal and kait have been appointed in the course of revision of Settlement. I did this by way of extending to Kángra the zaildárí system, which has lately been introducd in many districts of the Panjáb. There is much less order or system in the actual position of the chaudhris of taluqa Indaura than might be supposed from reading Mr. Barnes' description. What their position was before the tálúga was made over to the Rájahs of Núrpúr by the emperors cannot now be ascertained. The Rájahs reserved the grain rents of this táluqa and that of Kherán for the use of their own kitchen, and the chaudhris or head-men of the Indauria Rajput family collected for them, and got a percentage of the gross produce as a chaudhri's fee. But the Sikh occupation, which lasted a long time in Núrpúr, confused any system that existed. The Sikhs put cash assessments on the villages, and the leases were taken up by the old chaudhrís, or by other Indauriás when a chaudhrí broke down. Whoever took up the leases collected by share of the grain from the cultivators took the chaudhri's fee, and called himself the chaudhri. Mr. Barnes made these men proprietors, in whole or in part, of the villages which they had held in lease. Some of them had held their farms for a length of time, enjoying the whole profit and loss; this Settlement has recently led to much litigation among the Indauriá brotherhood, which is still going on.

After Mr. Barnes had completed his Settlement, he came to the conclusion that in saying that "of the chaudhris of Kangra only two possess a vestige of their former emoluments," he had overlooked the

fact that most, or all of them, had held from former governments small inams or rent-free grants, which had been summarily resumed in the first years of English administration. He left a memorandum advising the revival of these inams, and in 1857, on Colonel Lake's report, it was done, but no particular duties or defined jurisdictions were assigned to the recipients. There are thirteen in parganah Kangra; some are men of note and influence, and have been selected to fill offices in the new zaildarí system; others are inactive or incompetent men. I would maintain all these inams during good behaviour and pleasure of Government without exacting any special service for them. At any given time a proportion of the holders will be sure to be found useful and influential. In a country like Kangra, where the estates are so small, and tend to become smaller and smaller, it is, I think, as well to try and prevent the heads of some of the old influential families from sinking to the dead level of the ordinary peasant proprietor.

- 15. Village functionaries.—The system which seems to have been originally adopted by the Rajahs was the division of the country into large villages or circuits, each of which had a numerous staff of officials appointed by the Rajáh and paid direct from his granary or treasury. There was a revenue agent or manager, called by various names, such as kárdár hákim, amín or pálsara; an accountant called káit or likniára, a kotiála or keeper of the granary, constables, messengers, forest watchers, &c. This kind of system still prevails in Chamba and some other neighbouring Hill States. In Mahal Morí there were mehrs of tappas, who seem to have been military commandants of the local militia. In Kotlehr and Jaswan, besides the officers of the tappa, each hamlet had its own head man, who was called the moqaddam. But there was no uniform system, at any rate not within times recent enough to be remembered, and no general name by which all head men of villages were known.* Mr. Barnes introduced uniformity, and appointed lambardárs and patwáris in the way he has described. These lambardars still regard themselves, and are regarded in their villages, rather as officers of Government than as The patwaris appointed, representatives of the other proprietors. unlike those of the plains, were generally landholders and leading men of the country put in their charge. For an account of the batwals or kironks, who are the village police of Kangra Proper, see para. 411 of Mr. Barnes' report. The village rákhás, or forest-watchers, are not mentioned therein, as they were first appointed in 1853-54. The rákhás are paid like the kironks by fees in grain collected from house to house.
- 16. Agricultural tenures, the mauzah or township in the hills.— Mr. Barnes has put his description of a hill mauzah or tappa, and his account of the land tenures of the hills, in different parts of his report, which is, I think, unfortunate, as to understand the one it is very necessary to keep in mind the other. For this reason I shall begin my account of the land tenures with a description of the hill mauzah.

^{*} One man was often head man of two or three neighbouring circuits, so also it was not unusual for a man to have no land or place of residence in the circuit of which he was head man.

The mauzah in the plains of the Panjáb is a property or estate; sometimes, but not often, it encloses several separate estates. The boundaries of a mauzah are the boundaries of a property. But in the hills the boundaries of a mauzah had no more to do with property than those of a parish have, at the present day, in England. As parishes (according to one theory) grew out of one parson taking the tithes, so these mauzahs or circuits seem to have grown out of one man for a length of time collecting the land rents, either as a Government agent or Government assignee. Each principality was a single estate, divided roughly, for purposes of administration, into circuits known as tappas, hákimís, magdáís, &c. These circuits had each their manager or head man, and included the whole area of the country, waste great and small, as well as cultivated fields. It was easy to decide to what circuit any particular field belonged; its position or the place of residence of its holder had little to do with the question: the field was reckoned to belong to the circuit whose manager had been in the habit of collecting its rent; but with regard to the waste, on which no rent was taken, it was often not so easy to say to which of two or three circuits a particular plot of waste belonged. The boundaries of the circuits in waste lands had never been definitely fixed, but, in course of time, natural lines, such as rivers, ridges, &c., had come to be recognised as boundaries, except perhaps where large tracts of waste intervened, or except where the cultivated lands, managed by two or three circuit officers, were completely intermixed, as was often the case in irrigated tracts. The word circuit, as applied to a charge of this last kind, is of course a misnomer. The circuit, as regarded its waste lands, was a mere arbitrary and loosely-defined division of the principality: as regards its cultivated lands, it was a chance collection of independent family holdings. By family I mean sometimes one household, but oftener a group of kinsmen, the descendants of a common ancestor, holding shares of an ancestral estate, and living on it in several houses.* By returns made out in present revision of Settlement there are now 37,399 one's families of landholders in Kangra Proper, and their holdings are divisted into 79,840 separate lots. The number of sharers, it must be remembered, is much greater than the number of separate lots, for brothers and cousins very frequently hold their common inheritance without partition.

† The following table will show what length of title the present land-holder can boast of :

mauzahs.	family gs.	Detail 03	f family h	oldings ac h holding	ecording to has been he	the number eld by preser	of generatio it family.	us for which
No. of mau	No. of fan holdings.	Acquir- ed by present holders.	From the father.	From the grand- father.	From the great grand-father.	From four to six gen- erations.	1	Above ten generations.
	37,399	6,119	8,993	8,467	6,169	5,534	1,900	570

In Parganahs Kaugra and Dehra not more than one-third of the holdings go back

^{*} A family living near the boundary of two manzahs frequently held land separately in both: so also families living high up in the mountains commonly had separate holdings of rice land in manzahs far below in the valleys.

Families of every grade of caste held land in the same circuit, and paid their rents independently direct to the manager of the circuit, Most were pure peasants, depending solely on farming for a livelihood, never leaving the plough except to serve the State for a time as militia-men or porters. Others held land enough to provide bread and rice for their families, but mainly depended on income from hereditary professions. These employed servants or tenants to cultivate, and served the State themselves, or traded, or kept a shop. Others had also professions, but cultivated their small holdings themselves; such were the hereditary shepherds, herdsmen, carriers, and artizans of all classes.

17. Remarks on Mr. Barnes' description of the mauzahs, and his division of them into two classes.—If the above description of the mauzah be compared with that given by Mr. Barnes, it will be noticed that I refer particularly to the very vague and uncertain nature of its boundaries in waste lands. In his description Mr. Barnes was silent on this point, though it is an important one; but in a latter part of his report (para. 296) he mentions the fact clearly enough. It will also be noticed that Mr. Barnes did not attempt to include all the mauzahs in one description as I have done: there are in fact considerable differences of aspect in them, to which no one set of words can be accurately applied. If his description be read carefully, it will be seen that he divides the hill mauzahs into two classes—first, the class found in the open country, specially in the irrigated villages; secondly, the class found in the mountainous and hilly country.

He says that the land within a circuit of the first class is an aggregation of isolated freeholds, which are distinct from each other, and are held by men of different castes, who possess nothing in common except that for fiscal convenience they have been massed together under one jurisdiction, that is, put under one head man, who is not their own choice, but has been appointed by the Government.

Of the second he says that such a circuit is an aggregation of independent hamlets; some are very small, some large; they each have their separate boundaries, which are jealously maintained; they are under one or more functionaries who are appointed for the whole circuit, not for every hamlet.

If we try to understand the distinction which Mr. Barnes wished to draw between one mauzah and another, two questions arise—first, what is a hamlet, and what is a freehold? and, secondly, what kind of boundary is it which the hamlet is said to have, and which is not mentioned in the case of the freehold?

farther than to the grandfather of present holders: in Núrpúr and Hamírpùr about one-third can be traced farther.

It would, I think, be a true answer to say that both hamlet and freehold are mere family holdings of fields; both, I believe, are identical in origin of tenure, that is, both began with the grant by the State to the holders, or their ancestor, of certain fields or plots of culturable land to be turned into fields. The only difference in their aspect is this—that, in the case of the hamlet, the fields (by which I mean arable land only) are more or less compactly situated round the house or houses of the family, and more or less completely separated from the fields of the next family by intervening waste; whereas in the case of the freehold or mixed holding, as I prefer to call it, the fields are, for the most part apart from the houses, and intermixed with the fields of other families.

These facts, that is, the compactness and isolation of the fields composing the family holding in the case of the mauzah composed of hamlets, and their intermixture in the other case, though they left the tenure of the fields the same, in course of time produced a degree of difference in the tenure of the waste in different mauzahs. In the one, boundaries between the family holdings in the waste within the mauzah, grew by degrees into more or less perfect recognition; in the other, no idea of such appropriation or division of the waste arose.

18. A glance at the outward aspect of the mauzahs will, I Cause of difference in think, make it clear that this degree of difference of waste in villence of tenure in waste has mainly arisen from physical causes.

Take, first, a mauzah in the irrigated villages. The low and tolerably level parts of the area, which can be conveniently flooded from the water channels, form the "har" or open expanse of rice field. land is too valuable and too swampy to be lived upon; the houses of the landholders are seen closely scattered along the comparatively high and dry ridges or rising grounds. Each family has a garden, orchard, or small field or two round the house or houses in which it lives; the rest of its holding is made up of fields scattered here and there in the "hár." Near the houses are long strips of grass like village greens, in which the cattle graze in common. Now in a mauzah of this kind it is evident that the idea of boundary in the waste between family and family has not had the chance of arising. Often, however, a large mauzah of this kind is divided by some natural barrier (e. g., a deep ravine, river-bed or high ridge) into two or more parts. having little communion together: such natural divisions of the mauzah were sometimes recognized under the name of "tíkas." But the "tíka" was just as much an arbitrary division as the mauzah itself; the different families in it, being of different castes, had little or no united feeling, and no sense of common property in the waste.

Take, next, a mauzah in a country where there is no irrigation, but where the features of the landscape are bold, that is, where open arable slope or plain alternate with steep unculturable hill. Here the houses of the landholders will be seen scattered over the surface of the arable land, the fields of each family lying, with few exceptions,

compactly round the houses of the family, only separated from those of the next family by paths, or by small plots, strips, or banks of unculturable waste. The general grazing grounds are the hill sides which surround the arable land. Here, again, there has been no opportunity for the growth of a feeling of boundary between family and family in the waste as a whole. Small strips or plots of waste among and round the fields are in a way recognized as pertaining to the fields to which they are nearest, but the wastes outside, that is, the bill sides, are felt not to belong to one family more than to another,—to be in fact no man's land.

Thirdly, take a mauzah in an unirrigated country where the features of the landscape are not bold, that is, where it is composed of a mass of low steep hills, intersected by hundreds of narrow valleys or rayines. In a country like this there is little culturable land, and what there is. is scattered here and there along the tops of the ridges and edges of the ravines. Culturable and unculturable lands are everywhere intermixed in about the same proportion in one direction as in another. Consequently the houses of the landholders are seen placed at nearly equal distances all over the area of the mauzah, each group of houses surrounded by waste sprinkled with fields. Each family, as it has grown from its ancestor, the first settler, has brought under the plough all the culturable land within its reach, but has still, within the orbit of its fields, much waste, enough or nearly enough, for its requirements in the way of grazing ground. In a country like this, whatever the original theory of property in the waste might be, it is easy to see that, in the course of time, when no surplus culturable land was left to tempt new squatters. a feeling of boundaries in the waste between family and family must arise; the whole area of the mauzah would be subdivided by such boundaries.

All the mauzahs in Kängra Proper might roughly have been said to belong to one of these three above-described aspects. They might have been put into three classes, viz.

- Class I.—Mauzahs formed of holdings of detached fields with no boundaries in the waste.
- Class II.—Mauzahs formed of hamlets, with boundaries in the lesser wastes only.
- Class III.—Mauzahs formed of hamlets with boundaries including all the wastes.

But many mauzahs would not as wholes fit exactly into either of the three classes. One and the same mauzah in different parts may, have all three aspects.

19. Hamlets and hamlet boundaries.—Mr. Barnes, in his description of the hamlets, says—" they each have their separate boundaries, which are as jealously watched and maintained as those of larger communities." I think this is too broadly put; that in the first place

he ought to have explained, as I have done, that there was a difference even in the mauzahs formed of hamlets, and that in most of them, to get at the hamlet boundaries, you would have had to first eliminate all the larger blocks of waste; and, secondly, that it gives the idea that the hamlet boundaries were much more defined than they really were.

Mr. Barnes, as I have already remarked, allows that the boundaries of the mauzahs in the waste were very indefinite, and this was quite as much the case with the hamlets, even where the hamlets had reached their full development. In many places the hamlet boundaries cannot be said to have existed as recognized facts: the idea was only half formed in the minds of the landholders, and not at all accepted by the State; and where they may be said to have existed, it remains to be considered to what they amounted, that is, what rights in the wastes included in them were implied in their recognition, either as between the families of landholders, or as between the landholders and the State.

These are questions to which I propose to return again under the head of "Rights in waste lands."

As Mr. Barnes says, the hamlets differ in size very greatly. In parganah Hamírpúr, and parts of parganahs Dehra and Núrpúr, the largest and most compact hamlets are found. Here they are called "gráon" or "gáon," in other parts the word "lárh" takes its place. I have heard "bása" used instead in Núrpúr, particularly for the secluded little hamlets which you see perched on the sides of the Háthi Dhár. But it may be said generally that where the family has grown large the houses and holdings are dignified with the title of "graon" or village, and in the contrary case the names of "lárh" or bása," which mean properly a homestead, are used.

When a family grows large, it is of course a sign that it has been long established. The oldest and largest hamlets are generally held by families of good caste, who, on various grounds, used to hold rent free, in whole or part, under the Rájahs, and who therefore had a special motive for sticking together and holding to the land.

Generally speaking, in that part of the country which is nearest to the plains the landholders had a stronger feeling of property in the soil, and it is there that the largest hamlets are found. In the irrigated valleys the families and family holdings are generally small. I believe that one reason is, that the malaria from the rice fields has prevented the families from increasing. Not only in Kangra but in Gúrdáspúr and other districts I have noticed an extraordinary difference in the growth of families in irrigated and unirrigated estates. In the one case the pedigree tree shows little increase of numbers in many generations; in the other, in the same time, the family has expanded into something like a clan; and where a family grew numerous in spite of the malaria, it did not hang together long; the rent of the ricelands was heavy, and transfers of fields, in default of payment, were frequent; many holdings were always going a-begging for an occupant; the tendency was for members of a family to separate and settle on newly-acquired holdings.

20. Having described the mauzah or circuit, and the family holdOriginal tenure of ings of which it is composed, I now come to the holding of fields within question of property in the soil. In Mr. Barnes' account of the land tenures (paras. 121 to 129) the rights in cultivated lands, and in wastes and forests, are described separately.

With regard to cultivated lands, the gist of the description is, that "there were two separate properties in the soil, the first and paramount being the right of the State to a share of the gross produce, and the second the hereditary right of cultivation, and claim to the rest of the produce on the part of the cultivator." This hereditary right to hold and cultivate land was known as a "warisi" i. e., an inheritance. It was contingent on the proper cultivation of the land and the punctual payment of the Government dues. Directly these conditions were neglected, the Government had an undoubted right to transfer the tenure to another; but at first the alienation was only temporary, and the claim to recover within a certain period was universally recognized. The right was not saleable, for the holders "never considered their tenure of that absolute and perfect character that they could transfer it finally to another. The land, they argued, belongs to Government; ours is simply the right to cultivate." But, though not saleable, the right could be mortgaged for a time, and when the incumbent had no heirs, he was permitted to select a successor and transfer his land to him in his life time.

In another part of his report (para, 416) Mr. Barnes says:—"The State was the acknowledged proprietor, and levied its rents in money or kind according to its exigencies or pleasure. The right of the people was simply the right to cultivate. There was no intermediate class to intercept the earnings of industry, or to appropriate a share of the public revenue. All that was not required for the subsistence of the cultivator went direct into the Government treasury."

I believe that this is a very good description of the tenure on which the fields or cultivated lands were held. It shows that the landholder was rather a crown-tenant than a landlord; he called his right a "warisi," or inheritance, not a "maliki," or lordship, and the same term applied to every kind of interest held of the Rajah, even to a claim to some village office. But it does not matter whether we dub the "waris" in English a landlord or a crown-tenant; there is no doubt but that we must consider him to have had a property in his holding. In some principalities his claim on his holding was stronger than in others. I have heard old men, in praising the Rajahs of the Katoch or Kangra family, say—"they paid more respect to the cultivators, "warisi," than other hill Rajahs; they would rather take 75 from the "waris" than 100 from an outsider."*

^{*} Kángra is favorably compared with Goleir in an old saying, which runs as follows:—
"Leká joká Kángra, hassar kel Golier," which may be roughly translated—" Book and ledger Kángra, pitch and toss Golier." This referred, I think, as much to security of tenure as to fixity of rent.

How little respect other Rájahs sometimes paid to the "wárisí" may be gathered from stories relating to old times, which I have heard repeated, and from instances which have occurred in recent times in protected Hill States. For instance, common report says that, not many years ago, the Rájah of Chamba, more than once, by a summary order, turned a man out of his ancestral house and lands, and gave them to a covetous neighbour. In fact some say that to get such an order it was then only necessary to get access to the Rájah, and present an offering of a handful of rupees, but this is no doubt an exaggeration. But, at any rate, in some of the Hill States the cultivators had no better protection against the Rajah than the Irish tenant used to have against his landlord: a good Rajah never evicted an old cultivator without a very strong cause any more than a good Irish landlord did; but there was no protection against a bad Rájah for a cultivator of humble position, though a strong family of good caste or social standing had little reason to fear.

If the proprietors of any old village in the plains of the Panjáb are asked how they became possessed of their estate, they will generally say that their ancestor found the land waste and settled on it, and founded the village, or that he acquired it by conquest or purchase: they rarely admit that they owe their first title to any action of government or superior authority. No doubt this is commonly mere brag on their part; nevertheless, it is a significant fact that the feeling which gives rise to such bragging is not found in these hills, where all the landholders agree in deriving their original title from a pattah or deed of grant of the Rajah. These pattahs were given not for villages or hamlets, or blocks of country containing sufficient waste for grazing as well as arable land, but for certain specified fields or culturable plots only; the name and area of the plot, as well as the rent at which it was to be held, are generally all to be found entered in the pattah.

21. In the hills the estates of landholders consisted of holdings original tenure of of cultivated fields only, not, as was ordinarily the waste lands in mauzahs. case in the plains, of shares of the arable and waste land comprised within the boundaries of a village or mauzah. The landholder of the hills had an interest, no doubt, in the waste lands mixed up with and surrounding his fields, but that interest, as I shall show, differed not only in degree, but also in character from the interest which he had in his holding of arable land.

With regard to waste lands, under the heading of rights in wastes and forests, Mr. Barnes says only that extensive wastes and forests are usually considered the undivided property of Government. Undivided, that is to say, quoad the cultivators, for in most of these big wastes certain shepherds or herdsmen possessed a kind of property in the shape of exclusive rights of grazing at certain seasons of the year Is this meant to be a general description of rights in wastes, (i. e., uncultivated) lands? The heading of the paragraph implies as much, and the subject is not referred to again elsewhere. It is a true description as far as it goes, but it only comprehends half the subject: there is no

declaration of rights in the lesser wastes, which are in fact only indirectly referred to. From what is said of extensive wastes we are left to infer that the property in the lesser wastes is divided between the State and some other persons, but who the latter are, whether they hold collectively or separately, and what is the measure of their right, is not explained. I believe that Mr. Barnes was here purposely indistinct—sometimes I think that he was so because he wished to leave the question of the ownership of the wastes undecided, opining that the old theory of property would not work under our Government, and that time would show what change was necessary. At other times I have thought that he was indistinct, because he knew that his Settlement had effected a revolution in the old state of property (a thing which a Settlement Officer has, according to strict regulation, no power to do, though more or less it has constantly been done), and did not care to make the fact appear prominently in his report.*

But whatever the cause of his silence may have been, I have no doubt but that, if asked, he would have agreed in what I am about to state, viz., that, prior to his Settlement, the recognized theory was that all unenclosed waste, small or great, was the property of the State, and that the rights therein of the cultivators, or landholders as I prefer to call them, were of the nature of rights of use only.

Description of the rights of use in the waste were called, in the language Description of the rights of country, a "bartan," and were of the nature of the rights of common enjoyed by the commoners in unenclosed wastes and forests in England. The most universal were the right to pasture cattle or sheep and goats, the right to cut grass or leaves of certain trees for fodder, to cut thorns for hedges, to break off or pick up dry wood for fuel.

There were other privileges generally enjoyed, which, however, can hardly, I think, be classed with the others as rights of use, as they were not lawfully exercised in the same free way, but only with permission first obtained of some local official. Such were the privileges of getting gratis timber for roofing or farm purposes, green wood for fuel at marriage and funeral ceremonies, splinters of pine for torches, &c.

That these rights, such as the right of pasture and taking wood for fuel, were mere rights of use, and rights of common, and not signs of ownership of the soil, will, I think, be admitted when they are described. For instance, to take the right of pasture, not only the regular landholders, but also the other residents in the villages, such as traders, shop-keepers, artizans, carriers, all grazed their cattle and sheep and goats in the waste lands nearest their houses. Most of these men, no doubt, were also in some degree landholders, but some who were not, kept a cow and goat or two.

^{*}I do not mean to hint that Mr. Barnes had any personal reason for wishing to keep in the back-ground his treatment of waste lands: the correspondence of the day shows that the Commissioner of the Division and the Board of Revenue understood his policy, and concurred in it.

Again, the State collected a grazing-tax, from which no class was excepted. It was levied everywhere on buffalos, and in most or all places on sheep and goats; the only distinction was that professional shepherds and herdsmen were taxed at higher rates than other classes. Cows and oxen were excused, but only, I believe, on superstitious grounds (gai kí pún). Again, supposing the right of grazing to be a sign of ownership of the soil, then it is certain that the customary limits, within which the men of each mauzah or hamlet exercised their right, would be found to correspond with the boundaries of the mauzah cr the hamlet (where a hamlet boundary existed), but in practice grazing was not governed by such boundaries. As often as not in waste lands, of whatever kind on or near the boundary of a mauzah or circuit, (where the boundary did not form a natural barrier), the nearest inhabitants on both sides of the boundary had a common right of pasturage, and I have seen cases in which a block of waste within one mauzah boundary was in practice exclusively grazed by some families holding land and residing in the next mauzah. So, again, in those parts of the country where hamlet boundaries within mauzahs may be said to have been pretty clearly recognized, many hamlets grazed their heids on wastes out of their own boundaries; no rule but one of convenience seems to have first decided where the cattle of each hamlet should or should not go. The original idea seems to have been that grazing in the unenclosed wastes was free to all men; then gradually, as the country became thickly inhabited, the convenient distances within which each hamlet had been accustomed to drive its cattle to pasture became the limits of its right of grazing. These limits, however, overlapped, that is to say, while each hamlet had some waste, that nearest its houses, which it grazed exclusively, and upon which no other hamlet, as a matter of fact, intruded, the wastes farther off, which were equally handy to other hamlets, were grazed on in common by all. It may be noticed also that it was a general custom that carriers, shepherds, or herdsmen on the march could halt any where, and graze for a day or two without leave asked. The same description which I have given of the right of pasture will apply generally to the right of taking wood for fuel, and the other rights of use. For instance, where a circuit or mauzal: contained little or no forest or scrub, the residents invariably had a right to go for fuel, thorns, &c., to the nearest forest or jangle in some other mauzah. So, again, in the case of waste lands on the edge of a mauzah, the right to cut the hay or tall grass, which springs up in the rains, sometimes belonged, by custom, to persons whose lands and houses were in the next mauzah. All these rights of the villagers in the waste were alike in this, that they were enjoyed by all residents, not by the regular landholders only, and were exercised within limits independent of mauzah or hamlet boundaries.

23. Original rights of the State in waste lands within mauzals. These two features alone seem to me to show clearly that they were of the character of the rights of use, not of attributes of proprietorship in the soil of the waste; but if any doubt remains, it will perhaps be removed when the rights exercised over the waste by the State are

described. The State, in the exercise of its rights of reclaiming culturable plots, and putting blocks of forest in preserves, could annul, with respect to such plots or blocks of waste, the interests therein of the neighbouring landholders; and so long as it did not thereby stint them to an unbearable degree of pasturage, &c., it would have been held to be only acting within its rights. It would, I think, be a clear mistake to consider a loose interest in the waste generally, not in any definite part of it, to amount to a proprietorship of the soil.

Certain blocks of forest within mauzahs were reserved as "rakh" or shooting preserves by the State; no grazing of cattle or trespass for cutting of grass or branches was allowed in them. A Rájpút, to express the care which the old Rájahs took of the forests, will often say that they considered them their garden. In forests not especially preserved, and even in the open waste lands, trees could not be felled without permission. In most principalities the Rájahs used to impose a "thák," or prohibition of grazing, on all forests for the three months of the rains; "this was done, I think, partly as an assertion of authority, and partly with an idea of benefit to trees and game.

Again, the Rájahs used to grant to the "Gújars" and "Gaddís," professional herdsmen and shepherds, the exclusive right to graze buffalos or sheep and goats in particular beats or runs at certain seasons.

In waste lands of all kinds the State had a "right of approvement," that is to say, the State could empower any person to break up and hold of it any plot of waste; † no waste land could be broken up without a pattah or deed of grant. The Rájáhs were very jealous in this respect: under them no wazír or kárdár could give a pattah of his own authority.

The person who reclaimed waste land under such a "pattah" thence-forward held it direct of the State. He got at once as good a title as any landholder in the country; there was nothing higher in the way of title than the claim distinguished as a "wárisí;" and to a native the strongest form of "wárisí" imaginable was derived from succession by inheritance to land reclaimed from waste by a father or other ancestor under authority of a pattah from the Rájah.

^{*} This custom prevails still in some dependent Hill States. In part of Mandi, after the "thák" is over, the people are not allowed to cut grass and small wood for fuel unless they pay some grain fees to a contractor, who has leased the grass and small wood of the forest from the Rájah.

[†] As I shall have to explain hereafter, in the mauzahs composed of hamlets, it is only true with certain reservations that the State had the power to grant any plot to any person, and even in the other mauzahs the power of the State over the lesser waste was in practice limited. Policy, and the fear of being thought tyrannical, prevented it from doing anything which would seriously injure the rights of use of the old established landholders. All sorts of objections would be made, and often with success, to the grant of any plot near a homestead e. g., that it was the "Nikál dargarán," or place where the cattle stand when first let out of the stall, or their "sándh" or "biák," that is, the place where they lie in the heat of the day.

If the person who reclaimed the waste had before lived in another mauzah, and removed thence to reside on the new holding, he became at once entitled to the same "bartan," or rights of use, in the wastes surrounding him as the oldest inhabitant.

The idea of a tenant farming part of the holding of an ordinary landholder or crown-tenant was familiar enough to the hill people. A subordinate tenant of this kind was called an "opahu," but the idea of a tenant holding land of the community or body of landholders of a mauzah was quite incomprehensible to them. The explanation is, that there was no feeling in the minds of the landholders of a collective property in the wastes within their mauzah or circuit. In fact such a feeling has not yet fairly taken root, and the following facts will show how slowly it grows in the minds of the hill people. Under the loose and greedy system of government which the Sikhs introduced, any petty kárdár could make grants of waste lands for cultivation, and under our Government the village headmen have been encouraged to give "pattah nautor," or reclamation leases, in writing. Accordingly, a good deal of land has been broken up since Settlement, in most cases by men of the mauzah, but often by outsiders; in either case the reclaimer considers himself, and is considered by his neighbours, to hold as a proprictor, not as a tenant of the community; and this is the case with respect to men who have reclaimed land within the last fives years, notwithstanding that for the last fifteen years the landholders have been repeatedly told, and have to a certain extent understood, that, as a result of Mr. Barnes' Settlement, the waste lands have become their property. Many, however, have not really understood the change at all. I suppose that, while I was revising the Settlement in Kángra, I must have been asked several hundred times by landholders to give them pattah or grants for waste plots within their own or some other circuit.

All this that I have written respecting the right of the State to give grants of waste to outsiders, and the ab-Existence of a feeling of collective property in sence of a collective feeling of property in waste in the waste on the part of the minds of the communities of landholders, is the men of hamlets in quite accurate with regard to, perhaps, the larger certain parts of the part of the country, especially the part most distant country. from the plains, but hardly accurate with regard to the rest. In my description of the constitution of a hill circuit I have explained how the family holdings in one class of mauzahs remained mere holdings of detached fields, while in another class they grew into hamlets compactly formed and separated from their neighbours by more or less distinctly recognized boundaries in the waste. It was, I think, of this latter class of mauzah, which is divisible into hamlets, that Mr. Barnes was thinking when he said that extensive wastes or forests were considered the undivided property of the State, implying thereby that the lesser wastes were in part the property of the landholders. It was indeed the fact, with regard to a mauzah of this kind, that putting aside any large wastes which it contained (such as a block of forest or the

crest of a hill or mountain) in the remaining or lesser wastes, hamlet boundaries would have been found sometimes distinct, often indistinct. according to the degree of development which the hamlets had attained. And where you found hamlet boundaries, you would have found also that the family possessing the fields had some kind of feeling of collective property in the waste within its boundary. They would have hardly called such waste their "chik" or ground, like their fields, nor would they have felt competent to put in an outsider to break up a plot and hold it as their tenant, or even to break up a plot themselves without permission; but if the State had proposed to give a pattah or grant out of it to an outsider, they would have greatly objected * In fact they would have argued fairly enough that the "bartan," or use of the plot, belonged either entirely or principally to them, and that as they would be the greatest sufferers by its enclosure, it should be given to them to enclose, if to any one. Even if a member of the family of the hamlet got the pattah, he would have been probably compelled to throw the plot into the common holding, and thereby give the others each his share. In those parts of the country in which hamlets and hamlet boundaries in the waste were most developed, all the fields of a hamlet are, with few exceptions, held by the family on ancestral shares. This is proof that here the feeling of collective property in the waste within hamlet boundaries existed, and was strong enough to prevent appropriation of any part by individual members of the family. On the other hand, where the hamlets were less developed, it will generally be found that only a part of the holding is held on ancestral shares, and that the rest, which has been reclaimed from the waste as the family has grown, is held by the actual reclaimers or their heirs only.

25.—General view of the theory of property in land which prevailed in the times of the Rajahs. - In Mr. Barnes' account of the land-tenures. which I have been reviewing, he is careful always to use the word State. because he was describing the condition of property then before him; but if we want to get a clear idea of the old constitution of landed property, I think it would be better to use the word Rajah. The Kangra district was formed by Government out of those parts of the hills between the Ráví and Satlaj which had been taken from the Hill Rájahs by the Sikhs. The Sikhs succeeded to the Rajah's rights, and we succeeded The Sikhs did not alter the tenure of land, though they the Sikhs. considerably confused the old system of administration. Many tracts were under their direct management, for a very short time only, and a few never. Before their time the Mughal emperors had taken certain tracts as imperial demesnes, but these tracts were not large, and the Rájahs now and again recovered possession, so that even in them the system of tenure established by the Rajahs was not materially changed.

^{*} In part of Hamirpur, where there are no large wastes, and the hamlet boundaries are most distinct, I have heard an intelligent man say that, in the old times, if the Rajah had given to a "bannahwalah," i. e., an inhabitant of a neighbouring hamlet, a patta or rent-bearing lease for waste land within another hamlet boundary, the men of the hamlet would have objected, or claimed a preferential right to take it up; but that if the Rajah gave an outsider a grant of such land, to be held rent free as a favor, the objections of the men of the hamlet, if made, would not have been considered valid either by the Rajah or the public.

Under the Rájahs, the theory of property in land was that each Rájah was the landlord of the whole of his "Ráj" or principality, not merely in the degree in which every where in India the State is, in one sense, the landlord, but in a clearer and stronger degree. The Moghal emperors, in communications addressed to the Hill Rajahs, gave them the title of zamindár, i. c., landholder. Documents are preserved in some of the Rajahs' families in which this address is used. The Rajah was not, like a feudal king, lord paramount over inferior lords of manors, but rather, as it were, manorial lord of his whole country. Each principality was a single estate, divided for management into a certain number of circuits. These circuits were not themselves estates like the mauzahs of the plains: they were mere groupings of holdings under one collector of rents. The waste lands, great or small, were the Rajah's waste: the arable lands were made up of the separate holdings of his tenants. The rent due from the holder of each field was payable direct to the Rájah, unless he remitted it, as an act of favor, to the holder, or assigned it in jagir to a third party in lieu of pay, or as a subsistence allowance. So also the grazing fees due from the owner of each herd or flock were payable to the Rájah, and these were rarely or never assigned to any jagirdar. The agents who collected these dues and rents, from the wazir down to the village head-man, were the Rajah's servants, appointed and paid directly by himself. Every several interest in land, whether the right to cultivate certain fields, to graze exclusively certain plots of waste, work a water-mill, set a net to catch game or hawks on a mountain, or put a fish-weir in a stream, was held direct of the Rajah as a separate holding or tenancy.* The incumbent, or tenant at the most, called his interest a "wairsí" or inheritance, not a "malikí" or lordship.

The artizan and other non-agriculturists resident in villages held their "láhrí básí," or garden plots, of the Rájah, not of their village employers and customers, and paid their cesses, and were bound to service to him only. They were not the only class bound to service: the regular landholders were all liable to be pressed into service of some kind, military or menial. The Rájahs kept a tight hold upon the wastes: certain portions of forest were kept as "rakh" or shooting preserves, and trees, whether in forest or open waste, could not be felled except with the Rájah's permission. No new field could be formed out of the waste without a pattah or grant from the Rájah. No wazír or other revenue agent, and no jagirdár, could give permission to reclaim Such a power was jealously withheld, as it might have led to the growth of intermediate lordships. I have heard it said that, from a feeling of this kind, wazirs or kardars were never chosen from the royal clan, and jágírs were generally given in scattered pieces. rights of common in the waste round and about their houses were enjoyed, not only by the regular landholders, but by all the rural inhabitants; but these rights were subject to the Rájah's right to reclaim, to which there was no definite limit.

^{*} The Rájahs took a share of every kind of income;—the best hawk caught in a net, the largest fish caught in a weir, a share of the honey of the bee-hives, and of the fruit of the best fruit trees: even trees planted by a man in his own field were held to be royal property if of certain valuable kinds.

All rights were supposed to come from the Rájah: several rights, such as holdings of land, &c., from his grant, and rights of common from his sufferance. I think that the above is a true general description of the state of property in land under the Rajalis. Mr. Barnes devoted most of what he wrote to showing the rights of the cultivators: I have brought into greater prominence the rights of the Rájah or State, and have also committed myself to a distinct assertion with regard to the lesser wastes. These are the only points in which my description seems to me to differ from his. It must be remembered that both descriptions refer to the country generally, that is, to the Kabzewárí táluqás, as they are sometimes called, and not, except with many reservations, to the táluqás of Indaura, Kheiran, Khandi, Lodhwán, and Surajpúr, in parganah Núrpúr, and Chaukí Kotlehr, in parganah Hamírpúr. excellent general description of the peculiar features in the tenures of these six táluqás is given by Mr. Barnes in paras. 133, 134, 135 of his report (under the head of existence of proprietary right towards the plains). They are, as it were, hybrid tenures, produced by the meeting and fusion of the two systems of land tenure prevailing in hill and plain. Here there was a family in each mauzah or hamlet which claimed a kind of superiority or lordship. Under the Rájahs, in practice, the rights of these families seem to have been limited to the privilege of giving the head man to the village or hamlet, and levying certain small cesses on the crops of the other cultivators. In as many cases as not the head man appropriated all the cesses, and gave no share to his kinsmen. Where these mauzahs contained any forest, the Rajahs treated it as their own.

I have heard of several instances where a family of this kind was expelled, for slight cause, by the Rájahs, and re-admitted after a time on payment of a fine. Mr. Barnes was inclined to think that the privileges and position of these families were, in origin, official: this may be a true view; many facts go to support it; but it is equally possible that they are the remnants of a proprietary right at one time as perfect as the village proprietorship of the plains, but, in course of time, reduced by the encroachments of the Rájahs to something considerably less.

It may be worth while to make a guess as to the original cause of the difference between the tenure of land A guess as to the oriin these hills and that existing in the plains of gin of difference in land the Panjáb. It may perhaps have to do with the tenures of hills and ethnology of the country: there is an idea current in the hills that of the land-holding castes the Thakars, Ráthís, Kanets, and Girths are either indigenous to the hills, or of mixed race and indigenous by the balf blood, and that the Rájpúts, Brahmans, Khatrís, Jats, and others are the descendants of invaders or settlers from the plains. It is commonly believed that the inhabitants of the plains are the descendants of tribes of Aryan race, who successively invaded India from the north-west. They came as settlers, and more or less completely expelled the aborigines from the tracts in which they settled, driving them back into the forest med mountains. It is easy to

see how such a settlement by free tribes might result in a division of the country into estates held by village communities. I believe that this is how the plains of the Panjab were settled. As to the hills, I suppose that they remained to a much later date inhabited only by aboriginal tribes, * and that eventually they were invaded not by tribes of settlers driving back the old inhabitants, but by military adventurers subduing them, much in the way in which Ireland was first invaded from England. May not certain peculiarities wheih we see in the hills, such as the formation of petty principalities, the sole lordship of the chief, the customs of primogeniture in his family, the contempt of the plough and business of farming by Rajpúts and Brahmans, be explained as the effect of such conquering invasions, and of the military order which the invaders would have to maintain in the constitution of their society in order to keep down a subject race?

But, perhaps, the physical difference between a flat and a mountainous country will of itself account for the difference of tenures.

In a flat defenceless country like the plains of the Panjáb, men naturally congregated in large villages for mutual protection; the houses being built wall to wall each village was a castle; the land nearest the village was cultivated, the rest remained waste; the men of each village formed in a degree a political unit; village fought with village; and hence an idea of village boundaries and village lordship over the wastes might naturally arise. In the hills, on the contrary, the broken nature of the country prevented the formation of large villages like those in the plains; the houses had to be scattered here and there, as so to be near enough to the patches of culturable land. No single hamlet was strong enough to stand by itself, so all had to put themselves for protection under some territorial chief, and to unite under his leadership to defend themselves against outsiders. Hence might arise the idea of the sole lordship of the chief, the absence of village boundaries in the waste, and the theory that all the waste was the property of the chief.

27. Description of proceedings at first Settlement, which have resulted in a change of tenure.—I have been keeping to the past tense in what I have written as yet about the land tenures, for the first step towards understanding the present state of property in land in Kangra Proper is to get a good general idea of the peculiar features which distinguished it in its original state. I propose now to describe briefly Mr. Barnes' Settlement proceedings, or rather that part of them to which can be traced the general change in tenure which has resulted from his Settlement; the main features of which are the conversion of the body of landholders of each circuit into a co-proprietary community, and the transfer to them from the State of the ownership of the soil of the forests and wastes. If Mr. Barnes had adapted his Settlement

^{*} Certain peculiarities in the present religious ideas and customs prevailing in the hills have some resemblance to facts recorded of the wild tribes still to be found in some parts of India. There are traditions which show that human sacrifices were sometimes made by the Rajahs in comparatively recent times.

forms and proceedings to the system of assessment and form of tenure which he found existing in Kángra, he would have made a kind of ryotwárí Settlement with each family for its holding of cultivated land and patches of appropriated waste, leaving all the unenclosed wastes, forest, clad or otherwise, the property of the State, as before, subject to the rights of common belonging by custom to the landholders and others. But it does not appear that the idea of making such a ryotwárí Settlement ever occurred to him, and probably, if he had proposed it, it would have been too much of an innovation on the North-West Provinces system to have been approved. he did was to apply to the hill circuit, with slight alteration, the terms and forms which are in use for an estate in the plains, of the kind known in Settlement jargon as a bháichára mehál. The first step was to define the boundaries of the circuit in the waste; this was quickly done by the landholders themselves, with hardly a dispute, for at the time they did not realize the future importance of the measure.*

There was one significant exception to this peaceful settlement of boundaries in the case of the circuits along the lines which had at some former time divided principalities: here violent boundary disputes occurred; the explanation lies in the absence of the feeling of property in the waste as between the villagers, and its existence as between the Rájahs.

In the country south of the Biás, hamlets and hamlet boundaries were more universal and distinct than elsewhere: here, therefore, after the circuits had been defined, the landholders were directed to set up pillars on the hamlet boundaries. They did this also quickly and quietly, recognizing the boundaries which did in degree already exist in the lesser wastes, and inventing boundaries in the forests and larger wastes.

The circuits within which these hamlet boundaries had been defined were distinguished in the Settlement papers as tappas, the others were called mauzahs.

Field maps were prepared for the mauzahs in the irrigated valleys, or rather for the part of them situated in the valleys, for some mauzahs extend from the valleys far into the mountains, and no maps were made of such mountainous parts. Wherever maps were made, the waste had of course to be measured, but in much the greater part of the country no maps were made, and the fields or arable lands only were measured, the waste being left untouched.† After the measurements

^{*}At the time the landholders did not understand that they were in fact partitioning the wastes among themselves, or, as they have often told me, they would have quarrelled a great deal over the spoil. The whole surface of the country, from the peaks of the snowy range to the river beds, was included in the boundaries of some township or other: the Holta land was no exception, but the Government appropriated it for a teaplantation, before the Settlement had been completed.

[†] Mr. Barnes says that the culturable land was also measured, but I find that the land entered in his papers as culturable was none of it culturable waste, properly so called but terraced land recently fallen out of cultivation, of which by far the greater part was claimed as pertaining to their holdings by one or other of the landholders of the mauzah.

came the assessment. I shall only allude to its form, which was an innovation, and has some bearing on the change of tenure which has taken place. In former times each family holding, and in some tracts each plot or field, was assessed separately. If the rent of such holding or plot was not paid, the State proceeded against the individual holder only, distrained his effects, or transferred the plot or whole holding if necessary. The other landholders of the circuit had nothing to do with the matter; each plot or holding was a little mahal of itself. In place of this Mr. Barnes introduced the system in ordinary use in the plains, that is, he treated each circuit not only as one mauzah or township, but as one mahal or estate, and assessed it at a lump sum, for the payment of which all the landholders were made jointly responsible during term of Settlement.

By this imposition of joint responsibility Mr. Barnes bound together the landholders of each mauzah into a kind of village community. To balance the responsibility he gave the community the right to collect and divide among themselves certain items of fluctuating and miscellaneous rent, which formerly were included with the regular land rents in the annual collections made by the State.

The record of rights, or Settlement misl, for each mauzah, which Mr. Barnes compiled, consisted in most villages of only two documents. The first was a rent-roll or knewat, in which not only the rent payable, but also the numbers or names and areas of the fields held by each landholder, were entered against his name. It will be easily understood that in such a roll there was no place in which to enter the waste, even where it had been measured and made up into lots. The second was the administration paper, or "iqrarnamah," which may be explained to be a record or declaration of rights in, and customs connected with, land, and of bye-laws agreed upon between the laudholders themselves, and them and the Government.

In the headings of the khewat, and in a paragraph of the "iqrarnamahs," the landholders were directly declared to be proprietors of their respective fields. The same paragraph (which is headed "distribution of area") contains the only declaration to be found in the Settlement misl of the rights in the waste land. In the few cases in which the whole waste was measured its area is given, and it is classed as unculturable, otherwise it is referred to as the "unmeasured waste, forest and mountain." In most cases the notice of the waste begins by terming it "shámilát deh," that is, joint or common property of the village, and then goes on to mention who has the right to graze, to cut trees, &c.; but in many cases this direct definition of the waste as "shamilat deh" is omitted, and one is left to decide in whom its ownership should be considered to rest, from a detailed declaration of the various different interests which Government and others are to exercise in it. These declarations of interests in waste lands in the "igrárnámahs" for all villages run much as follows:—

"In it (i. e., the waste) all inhabitants of our village will, as before, graze their cattle, cut grass, collect dry wood, &c., so also will the

inhabitants of such and such a village, to whom a right of use belongs by custom. No single landholder can keep a grazing ground to himself, or enclose waste as a hay-field. Trees in any field or garden belong to the owner of the land. The right of cutting or selling big trees in forest and waste belongs to Government; but we, the landholders of the village, can cut small timber required for agricultural implements, with leave of the lambardar, and if we want big timber for building, we shall get permission to cut from Government. The inhabitants of such and such a village have also by custom a right to get wood from the forest in our village, as they have none in their own. The grazing tax paid by the Gaddi shepherds, who are in the habit of coming to our forest. belongs to Government. In the forest called——the Gujar named ——has a "soána," or buffalo-run, during the rainy months, for which he will pay at ten anas per buffalo milch cow. If any one breaks up and cultivates a part of the waste, he will hold free of charge for three years. after which he will pay according to quality of land, at the rates at which similar lands in the village pay rent to Government. There is an iron mine in our village rented at 15 rupees per annum to the Dágís named———, and there is also a ridge on which the Katoch named -----sets nets for falcons, for which he pays 10 rupees per annum. There are also six water-mills, which pay eight anas each. At present the miscellaneous income of the village consists of the above sums and of the grazing fees paid by the Gujar herdsman before mentioned. If any one hereafter breaks up land from the waste, then its rent will be added. All such miscellaneous income we shall rateably divide among all khewatdárs (i. e., landholders entered in the khewat or rent-roll), in proportion to our rating in the knewat."

The above imaginary extract will serve as an example of the notices of interests in waste lands to be found in the "iqrárnámahs," but of course in many villages there were no forests, no woods, no mines. very little waste of any kind, and that little said to be all unculturable: in such villages of course the notices were much shorter than in my imaginary one. Moreover, even in the case of villages resembling each other, the entries in the "iqrarnamahs" frequently differ greatly on important points. For example, as I have said before, the unmeasured waste in one is not declared to be shamilat or joint property of the landholders, and a literal rendering of the text would limit their proprietary right to the measured lands only; in another no mention is made of the right of Government to the timber of trees on waste lands; in a third Government is declared proprietor of every pine tree wherever it may grow, in field or in forest, but not of forest trees generally; in a fourth all the forest is said to be Government property; in a fifth it is merely stated that the timber is none of it saleable, &c.

28. Policy which decided the treatment of the waste lands at first Settlement, as ascertained from correspondence of the day.—In fact a perusal of these "iqrárnámahs" confirms what Mr. Barnes says in para. 432 of his report, to the effect that he merely prescribed the headings, leaving the filling in of the paragraphs to the landholders themselves.

If nothing could be produced, except these notices, in the "iqrarnamahs" and the Settlement Report, it would be hard to prove from them that Mr. Barnes intended to make the landholders in any sense proprietors of the waste lands. It might have been argued that the term "shamilat deh" slipped in from inadvertence, or that it might be construed to mean common lands in the English sense only, which would not necessarily convey an ownership of the soil. But there are other papers which throw light on his intentions. The policy of the day, which gave the Settlement of Kangra the form which it bears, will be best understood from a correspondence which took place while it was going on (Commissioner of the Trans-Satlaj States No. 196 dated 5th September 1849, to Secy, to Board of Revenue, Lahore, and reply No. 723 dated 18th September 1849).*

It was argued in this correspondence that, by including the forests in mauzah boundaries, and "partially assigning" them to the landholders of the mauzah, the village officials and village communities would be induced and compelled to look after the forests and pay the rákhas or watchmen. This would do away with the necessity of a forest conservancy establishment receiving pay from Government. It was thought also that demarcation of forests, and a separation of the rights of the State and the landholders in them, would be a very troublesome and expensive task, and that unless great part of the forest was surrendered, it would involve the splitting up of the circuits or mauzahs, and the creation of a great quantity of small maháls.

The exact extent of the rights intended to be conferred on the landholders by the "partial assignment" to them of forest and waste lands is not so clear from the correspondence. The gift of some kind of property in the soil was, I think, intended. The fact appears to be that at that time conservancy of forests was looked upon as secondary to extension of cultivation, and the latter seemed likely to be promoted by giving the landholders some title to the soil of the forests, and the power to break it up free of extra rent or revenue during term of Settlement. No one anticipated the demand for land by outsiders, which began three or four years later, when tea-planting was introduced. The correspondence above mentioned expresses the views of the Board of Revenue; but Mr. Barnes is quoted in it as an authority, and, no doubt, it represents pretty accurately the views he held. Nevertheless, it does not appear that he deliberately meant to make the landholders proprietors of all the waste lands, or realized that his Settlement papers would have that effect. Otherwise why did he, in para. 129 of his report, declare the larger wastes and forests to be the undivided property of Government, and say nothing to imply that he had trans-

^{*} This correspondence arose in consequence of a difference in the system followed by Mr. Barnes, as Settlement Officer of Kangra, and that adopted, and imperfectly carried out, in that part of the hills then in the Hoshiarpur district, by another Settlement Officer. The Hoshiarpur system provided for the demarcation of any large blocks of forest within mauzah as rakhs or separate estates, the exclusive property of Government; on the other hand, it contemplated the relinquishment by Government in favor of the landholders of all proprietary or manorial rights in the lesser forests or wastes.

ferred such property to the landholders? Again, in para. 417, he says—"Under our rule the people have became virtually the proprietors of their own holdings," but says nothing of their having become proprietors of the waste lands; and in para. 428, under the head of "shamilat," or lands held in common, he, plainly refers only to cultivated lands so held as if they were the only lands held in common. Moreover, we have his own evidence in the negative; for, in 1860, when he heard how his Settlement papers had been interpreted, he wrote two eloquent letters combating such interpretation, and arguing that, though he had not specially reserved the proprietorship to the State, yet neither had he given it to the landholders, that the latter had manufactured their own title, for the "igrarnamahs" (the part of his Settlement papers held to confer on them the title to the wastes) were made out by themselves: * that custom being dead against their title, the State had a right to appropriate all waste in excess of their requirements.

29. Refusal of the Government on various occasions to re-open the question of ownership of waste lands.-However, as far as Government is concerned, the question how the Settlement papers should be interpreted with regard to rights in waste lands has been already decided. The question was first raised in 1852-53, immediately after the Settlement had been completed (when the demand for land to make tea plantations first arose), and it was decided by the Chief Commissioner of the Panjab that all the waste lands must be held to be the property of the village communities (or rather of the khewatdárs, or body of landholders entered on the rent-roll of each mauzah), and that no land could be appropriated for cultivation without their consent. Four or five attempts were subsequently made by Colonel Lake and other officers in charge of the district to induce the Government to re-consider the point and assert its ancient right to make grants of waste land for cultivation, but in every case the Government maintainted and confirmed its original decision, + The Government refused to do anything which could possibly be construed as a breach of faith, that is, as contrary to the agreement entered into at Settlement between itself and the village communities. I now think that it was right to interpret the Settlement papers as it did. I believe that Mr. Barnes did not frame his records with the deliberate intention of conferring the property of all wastes, great or small, on the zamindárs

^{*} It will not do to accuse the landholders of putting in the "igrarnamahs" the definition of the waste as "shamilat deh," or joint property of the village, and thereby manufacturing their own title, for it is a fact that they did not, and in most cases do not even now, understand the words. They have now generally adopted the word "shamilat" as a name for the unenclosed waste, but as often as not they add the epithet Sarkari (i. e. of the State), and thus arrive at an amusing contradiction of terms. I believe that the real inventors of the definition were the native officials and clerks who worked under Mr. Barnes. These men were all trained in the North-West Provinces, and had their minds full of the regulations and routine adapted to a Settlement in the plains. When they found themselves in front of a hill circuit, seeing that it was neither zamindari nor pattidari, they dubbed it a "bhâtchára" estate, and it followed in the ordinary course that the waste lands were all "shamilat deh."

[†] In a precis of correspondence, on the subject of the Kángra Forests, which I drew up by direction of Government in 1867, a full account will be found of the manner in which the question came up at different times, and of the arguments used pro and con.

but he appears to have shrunk from the task of distinctly claiming the property of any part for Government. The Board of Revenue, which then had the framing of the policy to be followed in making Settlements, did not, in my opinion, understand so clearly as Mr. Barnes the strength of the title which the State had to waste lands in the hills. Still I think it clear enough that the Board intended to reserve to Government certain rights only, which for particular reasons could not with advantage be made over to the communities, and to surrender to the latter all the remaining rights which went to make up the old lordship of the State or the Rajahs in the waste. The rights, or rather right which it meant to reserve, and which was mentioned more or less clearly as reserved in the "iqrarnamahs," was the ownership of the forests, or rather of the trees growing in the forests. The Board did not, in my opinion, intend to reserve to Government any right of approvement or making grants, even in larger wastes. I believe that it intended to surrender that power to the communities. The ownership of forest trees was reserved to Government, because it was a thing of much value, and because it was clear at first sight that, if the property in forests was surrendered altogether to the village communities, it would be impossible to secure forest conservancy. The right to collect the grazing fees paid by Gaddí shepherds was at first transferred to the communities, but the shepherds at once objected, and showed that the measure would injure them, as the boundaries of their runs did not coincide with the boundaries of the mauzahs; so Mr. Barnes, with the sanction of the Chief Commissioner, annulled the transfer. objection did not apply in the case of the dues or rent hitherto paid to the State by other persons, such as the Gujar herdsmen, the quarriers, iron-smelters, netters of falcons, owners of water-mills, &c.

Therefore these miscellaneous dues, together with the rents to be expected from lands broken up after Settlement, were made over to the communities, to be collected and divided rateably among all payers of land revenue. This was done, I think, partly from routine in imitation of the custom of estates in the plains, but more because it was thought that the direct management of such petty and varying sources of income would give more trouble than the extra profit would be worth.

30. State of landed property resulting from the first Settlement.— The state of landed property, which has resulted from the Regular Settlement stated briefly, is, I think, this:—The landholders or knewatdars of each mauzah are proprietors of their several holdings of arable land, and co-proprietors (in proportion to the amount of land revenue paid by each) of the waste lands. On the other hand, the State is the proprietor of forest or wild-growing trees in waste lands. In the forest, therefore, that is, in waste land more or less covered with wild tree or bush, the State and the landholders have separate properties, neither of which are free, for the property of the State in the trees is subject to the right of the landholders and other residents of the village (and perhaps of other villages) to obtain the necessary quantities of wood for fuel, and

timber for farm implements and building purposes; and the property of the landholders in the soil is subject to the right of the State to preserve the tree. Moreover, the State, in transferring the property in the soil of the wastes to the owners of fields, necessarily did so with reservation of existing rights of third parties; therefore the rights of the Gújars to their "soánas," or cattle walks, and of the Gaddí shepherds to their sheep runs, remain unaffected by the change; so also do the rights of common belonging by custom to the people of one mauzah in the waste of another mauzah.

31. Different modes of collecting the land rent or revenue in former times, and no ice of pecaliar forms of holdings.—Formerly the Rajahs collected the land rent or revenue in various ways. In the unirrigated tracts the commonest way was to appraise for each harvest the actual produce, and then either to collect the Rajah's share in kind, or, more commonly, to convert it into cash at rates somewhat above price current. The Rajah's share was a half on good land, two-fifths, a third, or even a fourth, on inferior lands.* The rents on crops other than grain, such as sugar-cane, tobacco, safflower, &c., were usually (not always) collected as in other parts of India, not by share of produce, but in cash at rates per area of crop fixed for each tract. The patches of land irrigated from small streams, which are found here and there in the dryest parts of the hills, paid sometimes by share of produce, sometimes in cash, at sums fixed for each field or at fixed rates per area.

This was the normal way of collecting the land rent in unirrigated tracts, but in many places, when the average value of the collections had been ascertained, and little room remained for increase, a cash jama or rental was assessed, which continued, without change for a length of time, till in fact there were strong grounds for increase ing or diminishing it. These assessments were not made mauzahwar as in the plains, that is, the jama or rental was not fixed for the whole mauzah in one sum, but for each family holding, or, in other words for each bamlet or homestead (graon, larh, or basa). The fixed rental covered the fields in cultivation only; if a new field was added to the holding from the waste, it was assessed, and the rental to that extent increased.

In taluque Ramgarh there prevailed at one time a peculiar kind of fixed assessment. The fields were divided into three classes, and assessed in fixed quantities of grain according to class: this grain was not actually collected, but was converted every year into cash at rates a little above price current.

^{*}This share was called "sat." and the other, or cultivators share, was in some places in a rhyming way called "karat." The "sat" was also commonly called the "hákimi kissa," or ruler's share, and though Government now takes no share of the grain, the name is still used in dealings between present proprietors and their tenants. For instance where a proprietor and tenant cultivate a field in common, in dividing the produce a half or third will be put aside as the "sat." or the "hákimi hissa," and the rest, i.e., the "karat" divided on the number of ploughs furnished by the two parties.

In some tracts a more artificial system prevailed than that of simply assessing, at varying sums, the holding, great or small, of each family. In place thereof the fields were grouped into arbitrary divisions or allotments, presumed to be of about equal rental one with another. The names and natures of these allotments varied in different parts of the country; in Núrpúr they were called "vand," in Rájgirí "khún," in Jaswán and Chinor Kohásan "bher." This was, no doubt, in the main only an official mode of reckoning, devised to regulate the demands for rent and service, but the system has also had a considerable effect in shaping the family holdings, which were to some extent forced to fit into the allotments and not allowed to grow or expand naturally. The "bher" in taluqa Jaswan and Chinor Kohasan were of an average size of about sixty ghumao. Half a "bher" was called an "adher," a quarter a "peina." These taluqas were at one time an imperial demesne, and this measure, the "bher," is said to have been invented by Todar Mal, the great finance minister of Akbar, probably to facilitate assessments only. Each "bher" was assessed in cash at rupees 26, and over and above this fixed cash rent a share of the grain was taken but at lighter rates than usual. One family held a whole "bher" or more, another only a half or a quarter. The "vand," which was in use in most tálúqas of parganah Núrpúr, was, I think, a looser measure than the "bher." The rents of the land were taken part in grain by share of actual produce and part in cash at fixed rates per "vand" varying from three to five rupees. These cash dues, which were called "vangat" or "bangat," always went into the Rájah's treasury, but the grain rents were almost always assigned in "rozgáh," that is, in lieu of military service, either to the actual landholders, who then furnished one man among them for service, or to an outsider; in the latter case the "bangat" was paid to the Rájah, half by the outsider (the rozgáhwálah) and half by the cultivators. सत्यमव जयत

In lieu of the grain rents of one "vand" the Rájah got one soldier, or, according to another account, in some tálúqas half a "vand" went to an infantry soldier, and one-and-a-half to a mounted man. The grain rents of a great many "vand" in Núrpúr were assigned to Brahman families in "dharnarth, "i. e., for the cause of religion.

The khún of tálúqa Rájgiri was the same thing as the "vand" in Núrpúr; but I believe that the rozgáhwálah or assignee in Rájgiri got the whole rents of the khún, not merely the grain rents, as in the case of the "vand."

In other unirrigated tracts, when the fields were not assorted into "vand" or khún, a part of the rents or grain rents were assigned in lieu of military service. For instance, in Mángarh and other parts of Goleir each family of Rájpút, Ráthí, or Thakar landholders held about eight ghumáos of land rent-free, in lieu of which they had to

furnish one man in times of peace and two in times of war to attend the Rájah.

In Kothis Kodh, and Sowár, of tálúqa Bangáhal, the Kulu system (which I shall have to describe hereafter) of jeola-bandí, or division of the fields into holdings known as jeolas, prevailed. But the name of "vand" was generally used instead of jeola, and the "vand" does not exactly resemble the Kulu jeola in its constitution. * The "graon" or villages which make up the kothis are scattered here and there at long distances on the precipitous sides of the mountains. The houses of the village all stand together, and wherever at not too great a distance, the ground is not too steep, and other circumstances are favorable, a part of the slope of the hill is brought into cultivation. These patches of cultivation, which are made up of numerous little roughly terraced compartments, are called "sir." Each household in the village has its "vand," and each "vand" is supposed to have an equal share in each sir; and, to ensure equality, the share is not taken in the shape of one field in each sir, but in several small plots situated in every corner of it; when a sir, as was often the case, was injured by a landslip, a rush of water or small avalanche of snow, it was the custom to re-divide by phoglú, i. e., lot (cast with marked goats' droppings).

These "vands" were not, as might be presumed, ancestral shares like those on which village estates in the plains are commonly held. The people of a village are not of one stock, and have come to the village at different times. Under the Rajahs these "vands" were held almost rentfree, in lieu of furnishing one man per "vand" for military service, and are therefore often spoken of by the people as their "barto." The only item paid was a small tribute of grain, which went to provision the local There were several reasons for this light assessment;—in the first forts. place Bangahal was not an hereditary possession of the Kulu Rajahs; if the people had become disaffected, the province might easily have been seized by either the Mandi or the Katoch Rájahs; secondly, the lands were poor, and the villages were always liable to be harried by raids from Mandi, between which State and Kulu there was almost perpetual war; thirdly, besides military service, the people were constantly impressed to carry loads, as the only way to get from Kulu to Kángra, without passing through Mandi, was by the Sarrí pass into Kodh Sowár. This round-about and difficult route was, in fact, a highway in those days. The "vands" were not divided among sons; the elder sons went out into the world, lived for a time by serving the Rajah, and, in the end, were generally provided for by him by grants of other "vands," which had escheated to the crown in default of male heirs and other ways, or by being allowed a share in some new settlement in the waste. The youngest son stayed at home to succeed his father. In the time of the Chamba Rájahs the Gaddís, who held land high up on the sides of the snowy

^{*} We have, I think, in the vand of Bangáhal the primitive type of the Kulu jeola: the tenure was at one time alike in both countries, and popular in origin; but in this poor and remote tract it escaped the modifications at the hands of the Rájahs which it underwent in Kulu.

range, where the crops were of little value, paid in a fashion more like a tax per head than a true land rent. Something of everything was taken, some small sums of eash, and some measures of grain, a rope, a blanket, some honey, wild herbs, &c.

Forms of holdings and modes of collection of revenue in irrigated tracts.—In the irrigated tracts peculiar measures or forms of holding prevailed. For instance, in the eastern half of the Kangra valley. that is, in tálúqa Pálam and parts of Rájgiri, the fields were grouped into "hal" or ploughs. A collection of fields, for the most part in a ring fence, was rated as one "hal," or sometimes as two "hal," or half a "hal." The whole plot, or a proportionate share of it, formed the holding of one family or individual. Often one family or household owned many "hals" or shares of "hals" in different places, and in two or more mauzahs. Again, in the western half of the valley, that is, in taluqa Santa and Rihlu, the fields were divided into plots, rated as one more ghumão. A "hal" ought to be that amount of land which can be farmed with one plough. and a ghumáo is a regular measure like an acre; but, in point of fact, in this valley there was little or no correspondence, either in size or value, between one "hal" and another, or one ghumáo and the next. In the irrigated parts of tálúqa Bangáhal the plots here called "bír" were rated at so many "Dharún." A "Dharún" is a measure of seed converted into a land-measure according to the amount of seed required to sow a plot.

Each of these plots of irrigated land, whether rated in "hal," ghumao, or "Dharún," had its own separate name and separate rental or assessment,-was, in fact, in some degree a little mahál of itself. The assessment was in fixed measures of grain, * plus some small items of cash, and was known as the "puranah mul," or old valuation. It has existed time out of mind without change, though temporary remissions were often given in bad seasons, or to induce men to settle down on deserted holdings. In the Haldún, or irrigated valley of Golier, the rice lands are divided into plots of from five to ten ghumáos called "kola." Each "kola" was a " mahal" of itself, with a separate name, and held on shares by men of different families, who were unconnected with regard to their holdings of "utár" or unirrigated land. The Rájahs assigned some share in these "kolas" to all holders of unirrigated land who asked for it, without much or any regard to mauzah boundaries. There were two classes of "kolas," viz., 1st, "mudi," that is, those to which there were hereditary claimants, or, in the language of the country, a "waris" or "dawedar; 2nd, "bafir," i.e., to which there were no such claimants.

^{*} They were not measures of weight but measures of capacity, and ran as follows:—2 chaháo—1 path: 2 path:—1 thimbi; 8 thimbi:—1 Dbarán; 6 Dharán:—1 topa. In some places fifty thimbi went to the topa. In rice measure I chaháo is equal to 2 kacha sérs, and in paddy measure to 14 kacha sér. In Bangshal the assessment bore a proportion to the quantity of seed supposed to be required: for example, say that a bir, or plot of an area of two Dharán, paid a rent of eight or ten Dharán of rice; then its assessment was said to be chawgandi or punchgandi, that is, four or five times the sum of the seed coin.

These last were, down to Settlement, considered free Crown property, and were leased from year to year. The múdi "kolás" generally had a fixed cash assessment, the "báfir" kolas paid half produce into the Rájah's granaries. None of these "kolas," a few of the largest excepted, have been partitioned as yet. All the shareholders provide ploughs according to their shares or their ability. All the labor is done in common, and when the harvest is got in, after putting aside from the gross out-turn enough to meet the Government revenue and other expenses, the balance is divided upon the ploughs. Often four shareholders combine to furnish one plough. Each "kola" has an officer called the "namedár," who manages the cultivation, collects the men and ploughs; and another called the "handúr," whose duty it is to let on the water: this last office is held in turn, but the first is generally hereditary. The "námedár' gets, as a perquisite, the head and leg of the goat sacrificed at harvest and first ploughing.

In tálúqas Indaura and Kheiran, of parganah Núrpúr, the only other tract in which there is much irrigation, no field assessment existed, and the revenue was collected by share of the actual produce of each harvest. Everywhere, in irrigated and unirrigated tracts, the regular land rents were increased by the addition of numerous extra cesses, some of which went to officials, but most into the Rájah's treasury. They differed in number and amount in each tálúqa, but were generally in the form of percentages in cash or grain. Some of the commonest were the "jinsal," or army tax; the "paundh," or war tax; "aurui," or a tax to cover the cost of writing auru, i. e., receipts for the revenue: weighman's cess, or money-tester's cess; watchman's cess; qánúngo's or mohasib's cess,-a cess to cover the cost of conveying the Government grain collections to the State granary; bádha or bodh (meaning extra) and lag are names by which some of these extra cesses were known in many parts of the country. Some of them survive in dealings between máfidárs and proprietors, or proprietors and tenants.

33. Description of the "banwazírî" or miscellaneous revenue formerly collected.—In addition to the above-described regular rents and extra cesses on land, a number of miscellaneous items were collected in the villages, all of which went by the general name of "banwazírí, or Forest Department dues. There seems to have been a separate staff for the collection of these dues under the Rájahs. The Sikhs generally farmed the "banwazírí" of a whole parganah or of several tálúqas to one man, who sometimes, but not always, was also the kárdár, who had the collection of the regular land revenue. Many items of the "banwazírí" had no direct connection with the land, and consisted of taxes paid by shop-keepers or artizans; but these classes lived on the Rájah's land, got timber and fire-wood from his forests, and grazed their cows and goats on his waste. In theory his right to demand taxes from them was based more upon his position as landlord than as head of the State. The number and amounts of the items of the "banwazírí" differed greatly

in different tálúqas. As an example, I give a list of them for one, viz., Changar Balíyar:—

Article or profession assessed.	Amount of charge,	REMARKS.				
Gaddí shepherd's flock	Rs. 2 per 100 head of sheep or goats.	A woollen choga and a he- goat was also taken from each shepherd.				
Gujar herdsman's buffalos Landholder's buffalo, cow	Re. 1 0 Olarge buffalo ,, 0 8 0 small ditto	Oxen and cows paid no grazing tax apparently on religious grounds ("gáí-kí-pun"). In most tálúqas these dues were paid in ghí.				
- ·	"	7 these dues were paid in gni.				
	,, 0 12 0 per loom.					
Nái or barber	" 0 12 0 per house.					
Dhobí or washerman	" 0 12 0 ditto	In some táluqas these dues were collected not in				
Kumhár or potter	" 0 12 0 ditto	cash, but in kind, that is,				
Lohár or blacksmith	,, 0 12 0 ditto	each man paid some article of his own manufacture.				
Tarkhán or carpenter	,, 0 12 0 ditto					
Darzí or tailor	, 0 12 0 ditto					
Chamár or tanner	" 1 0 0 or one hide.	j				
Kirauk or willage watchman	, 1 0 0					
Barhai or sawyer	,, 0 2 0 per house.					
Lahriana, or tax on garden land	,, 1 0 0 per house.					
Telí or oil-man	, 0 4 0 per press,					
	,,, 0 1 2 5 5 5 5 7 5	These are, I think, the rates				
Water-mills on a river	3 maunds of flour	for water-mills owned and worked by Jhiwars or				
Ditto on a hill torrent	1½ ditto	Kahars, who were profes- b sional millers; those, owned				
Ditto on an irrigation cana	6 ditto	by landholders and used to grind corn for their own consumption, were also taxed, but at lighter rates.				

The above list is taken from a report made out by an old official of the tálúqa, but it is probably not exhaustive, for in reports for other tálúqas many other items are entered, such as—

				 	,		
					Rs	A	, P.
Yábú or poney				 	0	8	0 per head,
Shop-keeper			• • •	 			0 to 0-2-0 per shop.
Lilári or dyer		***		 •••			0 per house.
Sunár or goldsm	iith			 			0 ditto
Barhaí or drum	mer			 	1	0	0 per house.
Dumna or baske	et-ma	ker		 	0	3	0 ditto
					<u> </u>		

Monopolics for the sale of intoxicating drugs, for distilling spirits or keeping a gambling-house, were granted for tálúqas or single villages, and the contract money formed items of the banwazírí revenue; so also the right to collect and sell the fruit of certain forest trees was leased from year to year. Even fruit trees in cultivated lands were not exempt; for example, the fruit of certain valuable "harh" trees so situated was always sold to the highest bidder, and mango trees were taxed in some tálúqas, the tax going by the name of "ambákarí". The Rájahs claimed even a share of the honey from the owners of bee-hives, the best part of the timber of a tree which might be felled or blown down in a man's field, a large fish which might be caught in his weir or fish-trap, or the best hawk which might be caught in the nets spread in the forests.

On the day of the Sairi festival (1st Besákh), which answers to our New Year's Day, the whole community of each village offered in his presents or "nazars" to the Rájah, the landholders sending baskets of fruit or vegetables, the shop-keepers articles of their stores, and the artizans articles of their manufacture. The hákim, or head-man of the village, went with a following, and presented these gifts with an offering in cash of his own. He also made presents to the wazír and qánúngo, and received presents himself from his constituents.

34. When we first took the country, the right to collect the Revenue arrangements banwazírí was sold at auction by Government in tálúqa leases, but very soon after, in March 1847, the tax or cess paid by artizans and shop-keepers was abolished. I notice that in the correspondence of the day this was treated as a matter of course, as if there was something immoral or oppressive in the nature of the tax; but now most people would, I think, allow that it was open to no good objections, and that in Kángra especially a tax of the kind ought to have been kept up. A Summary Settlement of the land revenue was made at the same time, grain rent being converted into cash, and all "abwáb" or extra cesses abolished in the usual way.

In the same year the Commissioner, concurring with the Deputy Commissioner, ruled that all landholders must continue to pay grazing tax on their buffalos if they sent them to graze in the big wastes. At the Regular Settlement, however, all grazing taxes were abolished, except in the case of the Gújars and Gaddís, the professional herdsmen and shepherds. To simplify accounts the taxes on Gújars' buffalos and on water-mills were included in the village jamas or rentals, and made payable to the communities. The "bangat" paid by máfidárs in Núrpúr was treated in the same way. The grazing tax on Gaddí shepherds' flocks was excluded from the village jamas, and the collection farmed to influential landholders by five years' leases for one or two tálúqas. *

^{*} Mr. Barnes at first leased the right to collect the grazing tax on Gaddis' flocks to the lambardars of the villages containing forest; but this arrangement injured the Gaddis, whose runs are not coterminous with mauzah boundaries; so Mr. Barnes and Mr. Bayley, Deputy Commissioners in 1852, revised it, and adopted the system mentioned in the text. The rate of the tax was at the same time fixed as follows:—On 100 head of sheep and goats per annum, excluding lambs and kids, Rs. 2; including lambs and kids, Re. 1-11-6.

With regard to the regular land revenue, it would, I think, be a mistake to suppose that Mr. Barnes made Method of assessment employed at first Regular a real mauzahwar assessment, or, in other words, Settlement. that, having ascertained the cultivated and culturable area of each mauzah, he applied to them rates based on quality of soil or estimate of value of crops, and so worked out a jama or The surface of the country is so broken, and the difference in productiveness of adjoining lands so immense, that it will never be possible to assess a mauzah in the lump. In all the old jamabandi papers the demand and collections for each holding or each plot were given separately, the jama or demand for the whole mauzah was merely the sum total of the jamas of the holdings. Mr. Barnes had these papers before him; when he found from enquiry that the people of any mauzah were in a state of poverty, or that there had been difficulty in collections, he gave a reduction of so much per cent. on the old demand. When the new khewat or rent-roll came to be made out, each holding got its rateable share of the reduction, unless some holders proved, to the satisfaction of the tahsildar and village council, that their case demanded special consideration, in which case the reduction was divided unequally among the holdings by a rough process of arbitration. What I mean to point out is this: that the old family holding and field assessment still lives little changed, though disguised, by Mr. Barnes' mauzahwar assessments.

Even under native government the "málikí," or proprietorship of a revenue-paying estate in the plains, Holdings of rent-free was always a thing of some value, and a possession which gave importance to the holders. But the "warisi" of a holding in the hills was held very cheap in comparison, the holdings were small, and the revenue demand was heavy; a man who tilled his land with his own hands could earn a humble subsistence, but if he employed farm servants or sublet to a tenant, the profit, if any, was very small. A few traders and village officials eked out their living by farming a little land in this way, but the upper classes, as a rule, only held land rent-free. The Jaikari Rajputs, who were the descendants of cadets of the families of the Rájahs, and the Brahmans of the first class, who kept up pretensions to sanctity and book-learning, could not touch a plough without losing easte, and some other families, who were hereditary servants of the Rajahs, would have thought themselves degraded by doing so. The Rajahs alienated the rents of a very great deal of land to these families, or to Hindú temples; in "dharmarth" to the Brahmans or temples; and in "rozgáh" or jágír to the Rájpúts and others. The "dharmarth" or religious grants were all assignments in perpetuity. The Rájpúts and others generally held two kinds of grants—a free grant in perpetuity near their homes known as their "bési" jágír, and other grants, in lieu of military or civil service, varying in size according to their grade or favor at These máfidárs and jágírdárs assumed very nearly the position of landlords towards the cultivators on their grants; they were in place of the Rájah, who, as I have shown, was much more of a landlord than any government ever was in the plains. The Rajahs rarely interfered, I think, in behalf of the cultivators, who often abandoned their lands, or, if they hung on, were degraded into mere tenants-at-will, unless they came of a well-born and numerous family strong enough to hold their own. The Sikhs, as they occupied the country, resumed nearly all the grants held by the Rajputs, or by the hereditary servants of the Rájahs, but generaly allowed them to engage for the revenue on somewhat favorable terms, where they were willing to do so, which was by no means always the case. At the Regular Settlement persons who had in this way been paying the revenue were, I think, always held to have a better chaim to the title of proprietors than the cultivators. The first connection with their lands of a good number of the present revenue-paying holders might be traced to a rent-free grant to some ancestors. Since Settlement also, as máfidárs died, and their grants lapsed, the heirs have almost always been allowed to engage for the revenue; the practice of the district in this respect has been peculiar, and not in strict accordance with the rules or circulars in force in the Panjáb generally. This has not been done without good cause: among the agricultural population of the plains there would have been a strong feeling against giving to a máfidár or his heir the "málikí" (e. i., proprietorship) or the "theka" (that is, the lease or engagement for the revenue) of a resumed grant. But in the hills the agriculturists had a humbler notion of their rights: absolute proprietorship was a thing created by our Settlement, and the general feeling was that both the mafidars' family and the cultivators had a claim upon the land.

Lahrís are peculiar to the hills: the houses, even in many 37.places, which aspire to the name of "naggar' Lahris. or town, are more or less detached, and almost all, whether the owner is otherwise a landowner or not, have a small patch of land within their enclosure, which is used as a flower or vegetable garden, and called the lahri, or more precisely, the lahru sowárá. The whole site of the house and garden is called the lahrí básí. These little gardens did not exceed a few poles in area as a rule; but sometimes in the case of poor Rájpúts or Brahmans, not landholders or jágírdárs, or in the case of mahájans and others, respectable merchants or shop-keepers, the lahri was considerably bigger, and was rather a "básí máfi" than a true lahri. But the same name was also applied to the one or two small fields (often standing apart from the houses) which were generally held by the kamins, or families of low caste, who supported themselves mainly by handi-These ranged from one or two roods to an acre, or an acre and a half in extent, and were used for grain as well as garden crops. The holders did service in lieu of paying rent; in a few cases where the lahrís were large, the service was regular; as, for example, in the case of the Chamárs in some parts of Goleir, who had to cut grass for the Rájah's horses, but generally when the lahrís were small, it was irregular, and amounted only to the liability to work for a spell without pay if required. These lahris, of all kinds, were not charged with

rent in the same way as the landholder's fields, but were not always held free. In many tálúqas at least they were charged with a cess known as "lahriána" at the rate of one rupee per lahrí, or even one rupee per kanál. Whether all classes of lahrís were charged with this cess is not quite clear. I think there was no universal rule of practice, but the kamins no doubt paid the cess for seasons in which they had not had to work without pay for the Rajah. But wherever the "lahríana" cess did exist, it was remitted by our Government at Regular Settlement, being treated as one of the "abwabs" or extra dues, which, under our system of revenue, must be relinquished. According to that same revenue system, however, the lahris should either have been brought at once on to the khewat or rent-roll, or treated as rent-free grants, and the grant, after the usual investigation. confirmed or resumed. But with regard to the small size and partly ornamental character of the majority of lahris, neither of these courses was followed. The question as to the proper mode of treating them was raised in 1853-54 during the enquiry into rent-free tenures, and it was held that they might be considered to be "abadi" land, or land under houses, and therefore not chargeable with land revenue. The lahris are not entered at all in the village Settlement records (with the exception perhaps of a few of the larger service lahris, and they appear only in the "fard lákhiráj"); but in his Settlement Report Mr. Barnes mentions them in para. 244, and calls them village service lands held by artizans and servants. It may be observed that he does not say to whom the service was due, or of whom the lands were held: the fact is that they were not village service lands in the ordinary sense: the holders were bound to service to the State or Rajah only, and held their lands of him. Of course they worked for the neighboring landholders, and got paid, sometimes in fixed grain fees at harvest, sometimes in grain, according to work done, but they did not in any way hold their lahris of them, and the connection of employer and workman between the peasants and artizans was not a village institution but a family one: different families employed different artizans, some of whom were often residents of another village.*

^{*} The proper lahri or sowaru is the garden plot attached to a house or basi, formed when the house was built and held on the same tenures. Houses were built on waste, the waste was the property of the State, so the lahri was felt to be held of the State, even when in fact the invitation to build had been given by a village official, or a landholder of influence. There is, however, another class of lahris of a subordinate kind, to which I have not alluded. They are held by cultivating tenants only, not by artizans or laborers. Landholders of good family, in the hope of getting permanent tenants to farm their fields, often gave them a corner of a field, or a bit of their own house enclosure, on which to make a basi lahri. Such lahris are of course held of the individual landholder, not of the State. In some parts of southern Hamirpur, where there is something like village proprictorship, where in fact the landholder's title was not so clearly limited to the area of his cultivated fields, the shop-keepers and artizans, living by or on the fields of a landholder, present him with from eight pie to two anas per annum as a "nazar" on Sairi day. This is considered to be a ground-rentfee. In some places a landholder will give a kamín a small plot out of his field to be held rent-free under name of lahrí, on condition that the kamín assists him in the begár or impressed labor.

38. I have said before that all the people grazed their beasts indiscriminately in waste lands among the ham-Kharetar or hay prelets, guided only as to where they should go by certain vague rules of custom based upon mutual But I also mentioned that certain parts of such waste convenience. were appropriated, for a part of the year, by individuals as hay fields, or, in the language of the country, "kharetar." Any one passing through the country between the 15th June and the 15th October will observe that, while the greater part of the waste near the houses has been closely grazed, there are many clearly-defined plots in which the grass grows long and thick. These are the kharetars of the landholders, on which they rely for a supply of hay and long grass for thatching; often these plots are protected by the steepness of the ground, or by some natural barrier, but, where necessary, the cattle are kept off by a temporary hedge of thorns. These hedges are put up at the beginning of the rains, and removed when the hay is cut; so that for the greater -part of the year no one but the men of the place could tell where the common waste begins or the kharetar ends, and in fact there is then no distinction, as both are grazed over indiscriminately. * The limits of the kharetars are fixed; the same plot is preserved each year; most landholders have their kharetars, but a few have none, and others who might be expected to have much have very little. Generally the kharetar is in the waste nearest the house and fields of the holder, but sometimes it is near another hamlet, in a different mauzah or circuit, in a forest, or high up on the hills. Those who have no kharetar make a shift by putting a corner of a field in grass, or by preserving the grass on the terraces and banks of their fields. In former times, when there was more elbow room, the neighbors would not object to a man hedging round a bit of waste for a time, particularly in the rainy months, when grass is plentiful. In a few years he or his successors would have established a prescriptive right: this is how most of the kharetars originated, but some, no doubt, were assigned to the holders by orders of the Rájahs or officials of the State. For instance, in some villages which have always been but scantily supplied with grazing land, there are families of Labánas who hold very large kharetars and very little cultivated land: these men keep many oxen, and are hereditary carriers: the Rájahs gave them large kharetars, because they frequently impressed their oxen for the carriage of stores.

The landholders did not consider themselves owners of their kharetar lands in the same way or degree as of their cultivated fields. They paid no rent to the State for them, and the payment of some kind of rents or revenue to the State is the great criterion of ownership

^{*} The grazing in common of a kharetar, after the hay was cut, would not, I am aware, of itself be a disproof of individual ownership of the soil, for the cattle ordinarily graze in common over the cultivated fields when the crops are off the ground. Nevertheless, it is true that the general idea was that, with regard to his kharetar, a man was owner of three month's grass only, not of the soil. This feeling was clear in the case of kharetars in the forest or open grazing grounds; on the other hand, in the case of the 'Garhù kharetars' near the house or amidst the fields of a family, it inclined the other way.

in the mind of a hill-man. The Rájahs would have held that the right was a right to the grass only so long as the land was not granted to any one for the purpose of cultivation, and I do not think that the landholders would have denied the theory, though they would have objected to their kharetars being turned into fields, on the ground that grass was necessary to them.

In Mr. Barnes's Settlement papers kharetars were not distinguished from the rest of the waste lands: a literal rendering of the record would make them to be "shámilát deh," or common property of the village. But in practice the title to the hay has been recognized to be as valid and absolute as that to any other property. What rights the owner of the hay had to trees in his kharetar, or whether he could permanently enclose or cultivate it, are questions with regard to which there have been differences of opinion. How rights in the kharetar have been defined in revision of settlement will be seen when I come to describe my operations.

The Gújars were the only people who made a trade of selling **3**9. milk or ghi, and kept herds of buffalos: the few Buffalo runs (Soána, Mhenhárá, ""Dhár") landholders of other eastes who kept any were exceptionally wealthy men, who required a great deal of milk for their own consumption. There are two kinds of Gújars in the district, viz., the resident Gújar, who owns fields and a house, and pastures his herd in the neighboring waste, and the "ban' or forest Gújar (of Jamú stock), who has no land or fixed home, and moves with his herd, spending his summer in a shed on the high ranges, and the winter in the woody parts of low hills. Some few of late years have spent the summer in the high ranges in tálúqa Rihlú, others have long done so in the high range in Chamba territory, whence they descend in the autumn into parganah Núrpúr. I have not come across any of them in other parts of Kangra Proper, except as passers-by on their way to Kulu and Mandi.

Grazing dues on buffalos formed an item of the banwazírí revenue; the rates differed in different tálúqas, but everywhere the Gújar herdsman, whether also landholder or not, paid at heavier rates than persons of other castes. In some places the dues were charged only on milch cows at from ten to five kacha sérs of ghí for a Gújar, and two or less for a man of other caste; in other places the charge was per head on the whole herd, the Gújar paying one rupee per big and eight anas per small buffalo, and the other man four anas or two anas. In most of the old principalities the Rájahs used to put all the woods in "thák" (i. e., prohibition of grazing) for some three months of the year, that is, for the rainy season. The village cattle could subsist at this season on the grass to be got off fallow fields and open grazing grounds. But this rule pressed hard on the Gújars in the low hills, whose buffalos rely greatly on leaves and twigs of trees; so the Rájahs gave them pattals or grants removing the "thák" from certain plots of forest in their favor.*

^{*} A Gujar often got his "soana" in the forest of a different mauzah from that in which he resided and held fields.

The Gújars call these runs or plots their "soána;" they were the exclusive grazing grounds of the Gújar's herd for the three months only till the "thák" was removed from the rest of the forest, after which all the cattle of the village grazed over the whole forest indiscriminately. The Gújar's right to his "soána" was much like that of a man to his kharetar; it was an exclusive grazing privilege for a season only. He called his "soána" his "wárisi," and no doubt his right, though a limited one, was as true a property as any other interest in land in the hills. It was held direct of the Rájah by pattah like the landholder's fields, and descended from father to son.

In Goleir and some other parts the practice of putting all the woods in "thák" does not seem to have prevailed, for the Gújars here, though they often have sheds in the forest, and talk of their "soanas" in it, have no real "soanas," i. e., no defined runs or plots into which no other person can drive his cattle during the rains. In fact they only exercise, in a greater degree, the same right of common of grazing in the forest which any other landholder enjoys. The wandering Gujars, whom I have mentioned as spending the winter in Núrpúr, have not, I believe, aquired any right or title to graze in any particular tract. They have a head-man, who is recognised by the Chamba authorities, and who probably distributes the herds according to circumstances, and with the consent of the head-men of the Núrpúr villages. If a landholder, not a Gujar, got a bit of waste or forest as a grazing ground for his buffalos, he called it not his "soana," but his mhenhara. In Raigirí some of the influential families hold "mhonháras" which were assigned to their ancestors by the Rájahs; they claim the exclusive grazing all the year round, not for three months only.

These "soánas" or "mhenháras" are in the forests in the low hills, where the pasturage consists more of leaf and twig than of grass. On the "Dhaola Dhar," or snowy range, at from 7,000 to 9,000 feet above the sea, there is much ground free of forest in which the most luxuriant grass springs up in the rains; the greater part is inaccessible or too precipitous for even a hill cow or buffalo to graze upon, but there are spots here and there to which the buffalos or other cattle are driven up to graze in the rains. The name "dhar," which is the general word for a high mountain range, in a narrower sense is applied to such a pasture ground; each run is called a "dhár" here, just as it would be called an Alp in Switzerland. Only regular herdsmen or rich men sent their cattle to the "dhárs," for it involved sending up a man or two to look after them, and constant coming and going with the milk. There was no system, as in Switzerland, by which a village community sent up their cattle in charge of a common herdsman, but several branches of a family often united to do so. There were more "dhars" than were wanted in former times; many were occupied by herds belonging to persons who lived in mauzahs far down in the valley. Any one who had influence, or who brought taxable buffalos, would easily get a "dhar" from the local "kardar." Except in the case of a few Gujars, who held on steadily from generation to generation, I do not

think that any one acquired a "warisi" or prescriptive title to a "dhar." Other families from time to time gave up keeping a herd, or did not send it up every year, or not to the same place, so the feeling of a "warisi" could not spring up. Of these cattle-runs (by whatever name called, "soana," "mhenhara," or "dhar") the only ones recognized in any way in the village Settlement papers were those held by Gújar herdsmen, on whom alone, as I have said before, the grazing tax was maintained after Settlement. The Gújar's runs were not mapped or measured, and the land was lumped, with the rest of the waste, as "shamilat deh," but in most cases their existence was mentioned in the "iqrarnama," or in a note on the edge of the khéwat opposite the name of the Gújar.

The only shepherds in Kángra Proper (excepting a few Kanets who keep in Bangahal) are to be found Sheep-runs, and rights among the Gaddis,—a race well described by and customs of shepherds, Mr. Barnes in para, 281 of his report, other landholders keep no flocks, though nearly every man has a goat or two, and some own a few sheep. This has always been the case in Kangra, for the conditions of sheep-farming suit the Gaddi only. Snow and frost in the high ranges, and heavy rain and heat in the low, make it impossible to carry on sheep-farming on a tolerably large scale with success in any one part of the country. The only way is to change ground with the seasons, spending the winter in the forests in the low hills, retreating in the spring before the heat up the sides of the snowy range, and crossing and getting behind it to avoid the heavy rains in the summer. The shepherds' order of march cannot be given accurately; those who have to go far into the mountains for their summer-grazing start earlier, and are back later than the others; but the following dates are approximately correct, and will show what proportion of the year is spent in each kind of ground :-

At the end of November, or early in December, they arrive in their winter quarters in the low hills, where they remain something less than four months. By the 1st of April they have moved up into the villages on the southern slopes of the snowy range or outer Himalaya, and here they stay two months or more, gradually moving higher and higher till about the 1st June or a little later, when they cross the range and make for their summer or rainy season grounds in Chamba, Bara Bangáhal, or Láhaul. After a stay there of three or three and a half months they re-cross the outer Himalaya about the 15th September, and again stay on its southern slope from two-and-a-half to three months, working gradually down till about the 1st December, when they are ready to move off again to the low hills.

The original home of the Gaddí race was on the head-waters of the Rávi river, in Chamba territory, to the north of the Dhaula Dhár or outer Himalaya: the country behind that great range commonly goes by the general name of "Gadderan" or Gaddí land; but for a long time past great numbers of Gaddís have resided (for a part of the year, or for the whole) and held land in that part of Kangra which extends along the southern slopes of the Dhaula Dhar from Boh, in taluqa Rihlu, to Bir, in taluqa Bangahal. At least three-fourths of those who live in Kangra have also shares in lands and houses in Chamba territory. Most of the shepherds to be found in Kangra are of these families, which own land in both territories, but some, notably in Nurpur, are subjects, of the Chamba State only.

All the well-to-do Gaddís in our territory own sheep and goats some few families as many as a thousand head, many from three to four hundred. They talk of them as their "dhan,"—a use of the word which expresses the fact that the flock is the main source of their wealth. From at out 800 to 1,200 sheep form a flock or "kandáh:" three or four men and several dogs accompany the flock, which camps out night and day all the year round. If a man owns many head, he takes with him one or more "bowál," or hired shepherds, but commonly the men with a flock are all of them part-proprietors; and if a man has very few head, he will not go himself, but get a friend or kinsman who is going to take them with his own. In former times the shepherd paid one tax for the winter-grazing, another for the spring and autumn, and another for the summer: the rights and customs connected with the pasture grounds of each season were different. This is still the case to some extent, so I must follow some order in my description.

41. To begin with the winter pasturage. There is not much Winter "ban" or of it: no good-sized patch of suitable wood or sheep-runs in the low jangle will be found in the low hills, to which some shepherd does not resort in the winter. *

There is little grass in these places, and what there is is very dry and coarse: the principal plants or trees on which the shepherds depend are—lst, "garna" (carissa diffusa), a thorn bush, of which the leaves and twigs are caten; and, 2ndly, the basútí (adhatoda vasica), a small rank plant or shrub, which is avoided by cattle, but of which the sheep eat the leaves and the goats the stems. These two are the green meats most relied upon by the shepherds: where they abound the "ban" or sheep-run is held to be a good one; but after them come the leaves of certain trees, viz., the bil, the kangú, the kemble or kamil, the dhon, the kheir, and one or two kinds of bel or tree-creeper.

The pasturable country in the low hills is all divided among the shepherds. They call such a division or circuit a "ban," adding of course a local name to distinguish it from the rest. A forest or jangle extending through several mauzahs is often reckoned as one "ban," so also a "ban" is often made up of plots of waste unconnected and scattered over the whole or greater part of a tálúqa.

Some Gaddí shepherds drive their flocks as far as the low hills in Hoshiárpúr; a few go to the States of Mandí, Suket, and Biláspúr.

In the greater part of Kángra Proper, every "ban" is claimed by some Gaddí family as its "wárisí," or inheritance; the exception is in parganah Núrpúr, of which country the Gaddís commonly say that the "bans" there are open or free, and that there is no "wárisí" in them. The shepherds, like every one else who asserts a "wárisí" in Kángra, attribute the origin of their right to a pattah or grant from the Rájah or State. Some families have old pattahs, others say they have lost theirs, but can prove possession for some generations.

42. What this "warisi" in a "ban" amounts to is a question which has never been decided, and to which the parties of shepherds claiming a "warisi" in certain "ban" or sheep-runs. In my opinion it was rather a "moqadmi," or managership, like the "watan" of southern India, than an exclusive right of grazing.

In former days there were more woods and fewer flocks. An enterprising shepherd came across an unoccupied tract: he hung about the Rájah's court till he got access, when he presented a "nazar" or offering, and made his application. If his "nazar" was accepted, he got a pattah authorising him to graze sheep in the place applied for. Armed with this pattah, he set about forming a company of shepherds to join him in grazing the new "ban." Next year, when the time came round to descend into the low country, the members of the company brought together their contingents of sheep and goats, and the flock was formed. The holder of the pattah directed the course of the flock, and acted as spokesman and negotiator in case of quarrels or dealings with the people along the line of march.* He was recognized as the "mahlundhi" or "malik kandah," that is, master of the flock, and the other shepherds as his "asamian" or clients, but he never conceived the idea of demanding from his companions any payment in the way of rent. The obligation between him and his clients was in fact mutual, for, though he had the pattah for the 'ban," yet he was responsible to the Rájah for its being properly filled, and, moreover, he required the company of the other shepherds for protection and assistance. When the flock had settled down in its "ban," and the banwaziri collector came to make the "ginkari," i. e., to count the head of sheep and levy grazing fees for Government, the mahlandhi was the man who dealt with him, but every man's sheep paid at the same rate. † In return for the extra trouble imposed on him, the "mahlundhi" appropriated all the "mailáni," that is, the money paid by land-holders for the sheep's droppings. In many parts of the low hills this manure is so

[•] I have heard old shepherds say that down to British rule it was like running the gauntlet to convey a flock across the low country to its "ban," Every petty official or influential laudholder tried to exact something as the flock passed him; a mild man easily daunted, had no chance, and the Gaddis picked out their ugliest customers for the work.

[†] In Mandi, Suket, and other Native States, it is generally the case that each winter "ban" is leased out year by year at a lump sum, by which means the necessity of counting the sheep and charging per head is avoided. But even in this case all the sheep in a flock pay equally, the lump sum is divided equally upon head of sheep.

bruch valued that the landholders are ready to give the shepherds food and drink for themselves and their dogs, and a rupee or more into the bargain, to induce them to pen the flock for one night on their fields. All the cash received in this way was and is by custom the perquisite of the "mahlundhi," but in some places there is no cash for him to take, only food and drink are given, which all share alike. Another perquisite of the "mahlundhi," which has failed of late years, was the price received for sheep or goats taken for the Rajah or local officials. These requisitions were frequent, and involved a dead loss, as payments were made at the "hakimi nirkh," i. e., ruler's prices. Each man took his turn to supply these domands, and the nominal price paid went, by custom, to the "mahlundhi." *

I think the above description proves my point, that the interest in a "ban" of the waris, or holder of a pattah, was of the nature of a "moqadmi," or right of management only. The waris was bound to fill the "ban;" if he did not, then, without doubt, it would have been handed over to another man, or other sheep sent in by the banwazir. The waris had perquisites, but he had also duties to perform; if he lost his sheep, and no longer came to the "ban," he did not get his perquisites, and, after a time, could not recover his position. There is an old saying to this effect, which I have heard used in support of this argument; it rais as follows:—"Jiská dhan áska ban," or Anglice, "no s'reep, no run." In Núrpár there are families which go every year with their sheep to the same "ban," but they are not held to have a "warisí" therein, because the duties and perquisites of a waris are, as I shall presently show, not in their hands, but in the hands of the contractor of the Rájah of Chamba.

Within the last few years, owing to the increase in number and great rise in value of sheep, more than one waris has seen his opportunity, and has begun to exact a fee from the other shepherds who graze with him. I hear that four anas per hundred head is taken in this way in many places, and eight anas per hundred in Datarpur, zilah Hoshiarpur, where the Government takes only one rupee per hundred instead of two rupees as in Kangra.

But this is an innovation, unauthorised as yet by any order of Government or decree of court, and in other respects the duties and perquisites of a "ban" waris remain unchanged.

43. Mr. Barnes, in his account of the Gaddís, says—"Two rupees per every hundred sheep or goats are paid to our Government as pasturage tolls, and one rupee for a like number is paid for a similar privilege in Chamba;"

Ħ

^{*} The waris of a "ban" generally takes the position of leader of the flock, so the title of "mahlundhi" is commonly applied to him, but a man may direct a flock and be called "mahlundhi" without having any claim to a warisi of the "ban."

This is not quite accurate; the two per cent is paid everywhere to our Government, but the one per cent to the Rájah of Chamba is paid only by the shepherds who graze in parganah Núrpúr, and this one per cent (together with the "mailáni" or manure money, which the Rájah also takes) is not collected, as might have been expected, in Chamba, but in our territory, at the same time with the two per cent, but by a different agency. I believe that the explanation of this lies in the fact that the one per cent is not paid, really, as Mr. Barnes supposed, on account of grazing in Chamba,* but rather on the principle which he mentions in the same paragraph, whereby the Gaddis, as imprimis subjects of Chamba, if fined in Kángra, used to have to pay another fine for the same offence in Chamba.

I said above that the Rájah gets the one per cent. in Núrpúr only; this is true, and in that half of Kángra Proper which lies to the east of the Boner and to the south of the Biás rivers, he gets nothing; but in the country between the Boner and Núrpúr he does get something, though not the one per cent, or anything nearly equal to it. This something consists of certain small sums of each assessed on each "ban," and paid without variation year by year by the shepherds in each "ban." These "bans," which pay a fixed tribute to the Rájah, are nearly all in tálúqa Rámgarh and other tálúqas of the old Goler principality. †

I may be asked to explain why the Rájah does not take one per cent, or some equivalent from all the Gaddí shepherds if he claims it in virtue of his general suzeraineté over the race, and not on account of the grazing in Chamba. I cross-examined many Gaddís before I found any who could give me a satisfactory explanation, but I made out at last that the cause of the difference is as follows:—

The shepherds of the Núrpár "bans," who pay one per cent., are all pure subjects of Chamba, who have no homes in our territory, and pasture their flocks in spring, summer, and autumn in Chamba.

The shepherds of the Goler "bans," who pay a fixed tribute per "ban," are, for the most part, men who have homes in both territories, but they either stay the summer in Chamba territory, or at least pass through it on their way to Lahaul.

The shepherds of the Trans-Boner and Trans-Ráví "bans," who pay nothing, are in many intances men who have homes only in British territory, and who spend the summer in Bangáhal or Kulu, or go to Láhaul by routes which avoid Chamba territory.

^{*} It should be remembered that each "dhar," or summer-grazing ground in Chamba pays a fixed lump sum rent to the Rajah. The one per cent therefore cannot be on account the grazing in the "dhars." If it has any thing to do with grazing in Chamba, it must be on account of the grazing in coming and going between the "dhars" and the winter "bans."

[†] There is a "warisi" in these Goler "bans," but I know of one case in which the waris has from neglect and poverty lost his title; since he has ceased to come the Chamba Rajah's contractor has taken over the management, sending in sheep and collecting not the small tribute, but at Nürpür rates on head of sheep.

There is a tradition that originally all the shepherds paid to the Rájah, or that at least all were supposed to be bound to pay. The Núrpúr shepherds, being completely under the Rájah's thumb, have never objected down to this day, but the others became gradually weakened in their allegiance, and at length openly refused to pay anything on account their winter-grazing in Kángra. Hereupon the Rájah imposed a heavy fine: the Goler men, to avoid the fine and future consequences, came to a compromise, and agreed to pay not all that was demanded, but a light tribute instead. But the others stood firm, and would come to no terms; so the Eájah was compelled to content himself with realizing the fine from them as he could, and dropping the claim for the future.

In pargannah Núrpúr the shepherds, when they first descend from the high ranges, collect at Dháni under the Special arrangements Háthi Dhár, and at a place near the town of in force among the shepherds who grazed in Núrpúr. Here the Chamba Rájah's contractor Núrpúr. meets them, and orders them off to the "bans," so many to one, so many to another. Certain families always go to the same "ban," but the contractor, at his discretion, sends outsiders to graze with them. The company told off for each "ban" keep their sheep together in one great flock till the time comes for the "ginkari," or collection of grazing tax, after which they separate, and each shepherd takes a line of his own.* The "mailani," or manure money, taken before the "ginkari," goes to the contractor; after that date it goes to each individual shepherd. Sometimes the contractor agrees with the shepherds of particular "bans" to take one and a half or two rupees per hundred head in full of all claims, and not to ask for any account of the " mailáni."

The above account will show what I meant by saying, some pages back, that in the Núrpúr "bans" the Rájah's contractor was to some extent in the position held by the waris in other "bans." The contractor is always a Gaddí, and, for the time being, takes the position, not merely of a contractor, but also of head-man of the shephords. Some day or other the question may come up whether or no a family, which has, for a length of time, driven its flock to a certain "ban" along with that of the waris, has or has not acquired a kind of tenant right,—a right to send in sheep in preference to any new man whom the waris or the contractor might wish to put instead. In Núrpúr certain families confidently claim such a right. In other parts great difference of opinion would appear if the question was raised; but if long confederacy was proved, a court would not, in my opinion, have public feeling against it if it decreed such a right.

सत्यमेव जयत

^{*} I have heard the shepherds in other part of Kangra abuse this Nurpur system of grazing as bad and wasteful, and attribute the fault in it to the want of a waris in each "ban" to keep order. In our country, they say, when the sheep reach the "ban," the big flock is divided at once into smaller flocks, each of which goes once for all into a recognized "bant," or subdivision of the "ban;" each "bant" is grazed very carefully, the banbs being kept in the van, the sheep in the centre, and the goats in the rear of the column.

As I have said before, in coming and going between winter

Spring and autumn pasture grounds on the southern slope of the "Dhaula Dhar."

and summer grounds the shepherds spend some two months in the spring and three months in the autumn on the Kángra side of the outer Himalaya range, in what are familiarly called the "kandi dhárs."* A pasture ground for a flock in these

high mountains is generally termed a dhar: in common parlance the word "goth" is also used, but it applies properly not to a pasture ground as a whole, but to the level places on which the flock is penned at night: there are often, therefore, three or four "goth" in one dhar. Each dhár has its local name and more or less recognized boundaries. are also two classes of dhár—the one in the bare rocky ground above the line of forest, described in Rhilú as a "kowín" and elsewhere as a "nigáhr; the other lower down, in or among the forests, described as a "kundli" or a "gáhr." These two kinds of dhár are not used at the same time, nor are the flocks in either for the whole five months. For instance, in the autumn the flocks cross the range from the Chamba side early in September, and spend about ten days in the "kowin;" thence they descend into the "kundli," and stay there some five or six weeks: when the crops are cut and cleared off the fields below, they leave the wastes, and descend first to the upper hamlets, and then to those in the valley: they stay a month or more in these parts, finding pasturage among the stubble or in the hedge-rows, and penned every night on some field for the sake of the manure. Much the same course is followed in the return journey in the spring.

In former times the shepherds paid a due to the native government on account of this spring and autumu-grazing under the name of "lango-kará," i. e., crossing tax. Each dhár (if occupied by a flock) paid one or two goats and the fleece of a sheep. They were collected by a village official known as the "drirkar," who was always a Gaddi, and was entitled to take certain perquisites from the shepherds. Pálam these dues were an item of the banwazírí, but in Santa or Rihlú they seem to have been collected with the land rents by the village kárdár.

Until the "lango-karú" was abolished, there was some rough management of the dhars: certain shepherds were told off to each dhar; regular comers claimed a right to occupy the same ground year by year. But since Settlement, that is, since no tax has been levied, all the dhars have been free: the same families of shepherds come as before, but they tumble in as they can, the first comer occupying any ground he chooses. This is an accepted fact in all the "kandi" villages, except Kaniara and Nirwaneh. In these two, which contain many dhars, a "warisi," or title to some (not all) of the dhars, is claimed, and seems to be admitted. This "warisi" is of two kinds;—the one a title to pasture, the other, in practice at least, only a title to manure. For instance, in these two

^{*} The "kandi" villages are those along the side of the great range from Boh to Bir, some fourteen or fifteen in all; they contain all the alpine country in Kangra Proper, excepting that part of taliqa Bangahal which is shut off from it by high ranges.

willages, certain families of shepherds claim certain dhárs as their own, meaning that they have an exclusive right to graze their flocks in them in the autumn. Other families, not shepherds, also claim certain dhárs as their own, meaning thereby, however, only that any flock which occupies them is bound thereby to spend some days and nights in manuring their rice fields. All the flocks, when they descend into the valley in the autumn, spend some time in sitting on the fields, but, except in these cases, the shepherd is free to agree to sit on any man's land he pleases: whether he is also free to leave the village at once without sitting on any land is a moot point: the general feeling is that he ought to halt a certain time for the good of the village, and, with rare exceptions, he always does so. In going up in the spring the dhárs are all free, even in Nirwáneh and Kamiára: there was always this distinction between spring and autumn pasturage of the dhárs, even in former times, when they were all under official management.

46. Most of the Gaddí shepherds, who are to be found in autumn summer pasture grounds winter, and spring in Kángra Proper, have their summer or rainy season dhár, or sheep-run, in Chamba territory. These summer dhárs are always of the higher class, that is, above the limits of forest, on the bare heights, which at other seasons are covered with snow. They are held at a fixed cash rent direct of the Rájah of Chamba, and not of the village or township in whose bounds they lie, but sometimes the shepherd is also bound, by custom, to pen his sheep several nights on the village lands, or to present a sheep for sacrifice at the village shrine, to be there consumed in a feast by the villagers.

I know, however, of one exception to this rule that the dhars are held direct of the Rajah in the case of the village of Kúkti at the head of the Barmaor valley, which is surrounded by large tracts of waste. The Kúkti men boast that they have always held of the Rajah the lease for all the Kúktí dhars with power to admit what shepherds they please, and they do not admit that the Rajah could now lawfully alter this arrangement. They claim in fact a kind of corporate property in the dhars, but only quoud the sheep-grazing, for for the same tract the Rajah leases the right of netting and snaring musk deer direct to Bangahal men or other outsiders.

In most of the dhars some shehperd family claims a "warisi," but, as in the case of the winter "ban," the flock in a dhar commonly belongs to several families, and not to the waris alone. In Chinota and most of the Cis-Ravi country, when the shepherds make up the accounts of common expenses in the dhar, the waris pays five per cent. less than his proper share; but across the Ravi, in Barmaor, and again in

^{*}The common expenses would include rent of dhár, cost of salt, cost of food brought for shepherds and dogs. The shepherds would rateably divide the sum total on the head of sheep and goats owned by each of the company, but the head owned by the warfs would be undercounted to the extent of five per cent.; for instance, if he had 500, they would be counted as 475.

Láhaul, no such deduction is made, and all pay alike. The association in fact is a brotherly one, no rent or fee being given or taken. where, however, stray sheep are the perquisite of the waris, or of the "mahlundhi," who is, as a rule, of the waris family. In hurried marches over the passes on the snowy range it often happens that one or two sheep or goats are left behind, or get mixed up in another flock. would happen oftener but for the intimate acquaintance with his charge which I have often admired in the Gaddí shepherd; he knows every sheep or goat out of a flock of many hundred by sight, and has a name for him, founded on some peculiarity indistinguishable by other eyes but his own; he soon misses one which has strayed, just as a captain might miss a soldier of his company. The dogs are of little or no use in driving; they are powerful and often ferocious, and are good for keeping off bears, leopards, and other wild beasts, but they want the intelligence and education of the Scotch collic. Leopards will follow a flock for days watching in their cowardly fashion for a safe chance of pouncing on a straggler. Bears, if they do become carnivorous, are bolder, and will sometimes charge into a flock by day or night in face of dogs and shepherds. I used to wonder why the latter never carry a gun to protect the flock or supply themselves with game, but I understood later that they have a feeling that it would be uncanny or unlucky to do so. The local divinities or demons, who haunt each mountain, would, they think, revenge the blood of the "ferre nature" by bringing some misfortune on the flock. For instance, the flock might be seized with a panic or stampede in crossing a glacier, and rush headlong into an open crevasse; I have heard of 700 sheep being lost at once in this way; or a goat might set a rock moving on a precipitous hill side; I have seen several sheep killed thus in an instant.

The Chamba dhárs had to be noticed, though they are not in Kángra Proper, or even in British territory. The Láhaul dhárs will be described in the chapter for Láhaul and Spiti, to which they belong. The only summer dhárs actually in Kángra Proper are those situated in the kothís or townships of Kodh and Sowár, in the tálúqa of Bangáhal. There are some fifty-seven, of which all but eight are behind the outer Himalaya in that part of the tálúqa known as Bará Bangáhal. The fact is that on the north side of the outer Himalaya the rain-fall in the summer is not half so heavy as on the south side; instead of heavy showers falling almost every day and all day, you have fine rain or drizzle, with many bright clear days between. The upper dhárs in the "kandí" villages would be used as summer dhárs, if it was not for this heavy rain-fall in which sheep cannot be expected to thrive,

There is a "warisi" in all these Bangahal dhars; a few are owned by Gaddis, one by a family living in Mandi territory; all the rest belong to some one of the many Kanet hamlets in Kodh and Sowar. I say they belong to the hamlets, because, practically, all the men of a hamlet, and not one Kanet family only, seem to enjoy equally the benefits of the 'warisi," such as they are; but in the pattahs or deeds which I happen to have seen the original grant seems to have been made in the name of

some individual Kanet. Many of these pattahs, granted by Rájahs of Kulu, to whom the country used to belong, are in possession of present occupants of the dhárs. But the chief value of a dhár to the men of a Kanet hamlet does not lie in the grazing; their dhárs would be more than half empty, but for the fact that all the Mandi shepherds send their flocks to summer in Bangáhal. The Bangáhal Kanets compete among themselves to get the Mándi shepherds to go to their dhárs, and in return the latter, on the way between Mandi and the dhárs, stop and manure the lands of the hamlet with which they have agreed for the grazing. This is the only fee taken by the owners of the dhár, and they put such a high value on this manure that they not only feed the shepherds gratis while they stop at the hamlet, but do so also while they are on the dhár, sending up extra supplies when the first are exhausted,—a journey of from one to three days for a laden man.

The Mandi shepherds pay a tax to Government on account of their grazing in Bangáhal: the right to collect it is leased to a contractor, who is entitled to take one "paisa" per head, which equals Re. 1-4-0 per hundred, from shepherds who come from a distance, and one 'dabbúá," or Rs. 2-8-0 per hundred, from shepherds who live near the frontier. This is what survives of a general grazing tax which was levied in Bangáhal down to the Regular Settlement. Gaddis used to pay at the rate of Re. 1-4-0 per hundred and Bangáhal Kanets at the rate of one anna per head, or Rs. 6-4-0 per hundred. Mr. Barnes excused the Gaddis, on the ground that the two per cent. which they paid in winter in Kangra was enough to cover the whole year's grazing, and the Bangáhal Kanets on the general ground that no grazing tax ought to be taken from landholders for grazing in the bounds of their own township. Besides this regular grazing tax, the kárdár of Bangáhal used to levy certain dues on the dhars under the name of "pattah chugai." For the purpose of assessment, each dhár was rated at so many "bowál." The word, as I have mentioned before, in its usual sense means a shepherd, but, as a measure, it means a run in which 150 sheep, or thereabouts, can graze. If the dhar belonged to a Gaddi, it was assessed at about fourteen anas per "bowal;"* if to a Bangáhal Kanet, then at the rate of five anas only.

This "pattah chugái" is still collected on each dhár in Bará Bangáhal at the old rates. Mr. Barnes probably intended to abolish it, if he knew of its existence, as he did abolish the "lango-karú," or similar dues taken on the "kandí" dhárs. No mention is made of the impost in the Settlement papers. But there was no real reason why it should be abolished; and directly after Settlement the men of Bará Bangáhal village, who had been assessed with land tax at one hundred and twenty rupees, arranged with the lambardár and patwári of Kothí kodh that the "pattah chugáí," which produced about fifty rupees, should be maintained and collected directly from the owners of the dhárs, leaving only seventy rupees demandable from themselves on account of land revenue. It is not

^{*} The Gaddís did not ordinarily pay in each, but in kind, at the following rate per "bowál," $vis.,\ 2\frac{1}{2}$ sér wool, $2\frac{1}{2}$ ser rice, 2 small goats,

the custom in Bangáhal for the dhár wáris to take any fee from the other shepherds associated with him: "the pattah chugáí" is paid rateably by all on the number of sheep owned by each shepherd. The seven or eight dhárs on the south side of the outer Himalaya pay no "pattah chugáí;" I am not sure that they ever did. I believe that some Kulu Kanets frequent dhárs on the range to the east of Bangáhal, somewhere between the Sarri and Gorálotna passes, but these dhárs, which are of inferior quality, never paid "pattah chugáí."

I have written in great detail concerning these custom of shepherds in this report, because the subject is one for which there is no place in the village Settlement records. Moreove, native officials are profoundly ignorant of it, and Mr. Barnes' report and the old Settlement records contain no information. The result has been that, when disputes have come into court, very ignorant decisions have frequently been given. This would have happened oftener and given rise to some confusion, but for the fact that the parties have generally seen at the first hearing that they could not make the judge understand the merits of the case, and have thereupon, with his consent, referred it to arbitration.

In order to retain in its hands the power of making new irrigation channels where needed, the Govern-Rivers and streams. ment directed all Settlement Officers to assert its title to all natural streams and rivers. In Kangra the title of Government, by old custom of the country, was particularly clear, and I accordingly asserted it (in arranging the terms of the new administration papers with the zamindars), subject, however, to existing rights of use possessed by shareholders in canals, owners of water-mills, or persons entitled by custom to erect "chip" or fish-weirs in certain The position of canal heads, mouths of mill races, and fishweirs, was noted in maps, and, with regard to the last, I entered a notification, in the interest of pisciculture, to the effect that no new weir could be lawfully creeted without permission of the Government. Water-mills are sometimes owned by Jhiwars or Kahars; oftener they are owned by some of the landholders, and worked by Jhiwars. A tax on them, which used to go to Government, was, at Settlement, made over, as miscellaneous village income, to the body of landholders of each mauzah. Chip or fish-weirs are put up in small streams for two months in the early autumn, and in branches of large rivers later on when the floods are abating. They are put up, year by year, in the same place. In most parts of the district the landholders of the adjoining hamlet are the persons who unite to put up the chip, and they consider themselves to have a vested right to do it, and would object to any new weir being erected within a certain distance, or within the boundaries of their hamlet; yet the right can hardly be said to go altogether with ownership of the fields on the banks, as it is not always the case that all who own fields in a hamlet have shares in the chip. Prescription or custom is the great test. I have mentioned above, in a special way, the entries I made regarding rights in streams and these chips, because I hear that since then the district authorities have

entirely prohibited the erection of chips at the instance, I suppose, of some inspector of fisheries In England the Commissioners, who investigated claims of the kind on salmon rivers, did strong things, but this is a still stronger proceeding, if I have been correctly informed.

The tenures which I have been describing hitherto were for-

An opinion with regard to the position to which holders of certain subordinate interests in the land are now entitled.

merly all of one grade. The Gaddi shepherd and Gújar herdsman held their interest in their dhárs or soánas as directly of the State as the regular landholders held their fields. The same may be said of the owners of water-

mills, of lahris, or of privileges of setting nets for hawks, or putting up tish-weirs in certain places; and I do not know that the position of these tenures is necessarily altered by the fact that the State has transferred the ownership of the soil of the wastes to the village communi-The Gaddi shepherd, at any rate, who pays his grazing fees direct to the State, still holds his interest direct of the State. He is a tenant of the State within the interest which it is reserved when divesting itself of the ownership of the soil.

With regard to the Gujar herdsman, the hawk-netter, or mill-owner, the case is perhaps different; they now pay their dues to the village communities, and must, I think, be considered to hold of them. their tenancy originated before the State transferred the proprietorship of the soil to the zamindárs, they should, in my opinion, be held to rossess a heritable and transferable title, and to be subject to pay rent or dues at customary rates only, or, in case of a general revision of assessment, at rates to be fixed for term of Settlement by the Settlement Officer, at the same share of net profit as may be used in assessing the land tax.

The actual beds of streams and the water in them belong to If, therefore, any persons have a right to erect fish-weirs in them, they are tenants of the State in respect of such right. dues have ever been exacted from such persons, though they used to send a big fish now and then to the Rájah in olden times. The lahríholder pays no rent either to the State or communities. He is proprietor of his holding, but not a shareholder in the village. In one way he may now be considered to hold of the village community, for, if his interest lapsed, the land would revert to it, and not, as before, to the State.

49. After these tenures, originating in grants by the State, come others of a lower grade derived from the land-Subordinate rights deholders. Most of the land was held by peasants rived from the landholfarming their own fields, but accident often left more in the hands of such a family than it could cultivate itself, and a great deal of land was held by families of superior position, whose pride forbade them to handle a plough; these were Brahmans, Mahájans, or Rájpúts, engaged in trade or service, and wanting grain for trade or household consumption. They got grants or leases of fields in their own name, and, by loans of money, to buy eattle, &c., persuaded poor men to settle down and cultivate as their tenants. The small kárdárs or village officials got the lease of much land in this way. There was no difficulty, especially in the rice tracts, in getting land on lease from the State: a large part of the fields lay waste for want of holders; but the assessment was heavy, and coin was very scarce. The poorer classes, who had no capital with which to withstand a bad season, were constantly breaking down, and the kárdár had no mercy on them. Hence they often preferred to hold of some well-to-do man, and pay him a share of the actual out-turn, leaving him to pay the State its fixed demand, and make what profit he could in good seasons.

- Mr. Barnes, in his para. 130, under the head of "Incidents of tenure in cultivation," says:—" Sometimes the hereditary ownership in the soilis vested in Brahmans and Rájpúts, or in persons engaged in trade, who do not cultivate themselves; the agents they employ are usually domestic servants, removable at will. But sometimes the agent acquires, by long possession, a prescriptive right to cultivate, and becomes a fixture upon the soil. He receives half the produce as the wages of his labor, and his superior is restricted to the profits resulting on the other half after paying the Government demand." The first part of this description refers I think, to the farm servant or "káma;" the second to the tenant farmer or "opáhú."* A "káma" used to get, beside his board and lodging, at most only eight anas a month, and a suit of clothes per annum, but I believe their wages have doubled within the last few years.
- Between the "kama," who is a mere farm servant, and the regular "opáhú" or tenant farmer, comes a class of Class of tenants who men who farm the land with plough and oxen cultivate with landlords' furnished by the landholder. They are called by various names in different localities, the name generally having reference to their share of the gross out-turn, which is one-half of what remains after putting aside the "sat" or share formerly taken by Government, the "sat" being half or a third, their share is a fourth or a third; if they are assisted by a "kama" supplied by the landholder, they get only an eighth. Hence originated the names, by which they are commonly distinguished, of chautegú, trihána or atholú tenants In Pálam they are also called phúk-pholú, a name which I believe conveys the idea that such a tenancy is a livelihood for a single soul only. The custom is for the landholder to engage with men of this class at the beginning of the year for the year only, giving them something at the time by way of "sai" or earnest money. It is of course impossible for any kind of tenant right to grow up in land farmed in this way from year to year only.
- 51. The true tenant farmer or "opáhú" finds his own livestock

 Tenants who cultivate and implements; if he resides on the land he with their own ploughs, cultivates, he is generally distinguished as a "basnú" or "basikú opáhú." If he lives in the

^{*} The word "bijhíá" is often applied to an owner of the land to distinguish him from the mere tenant farmer or "opáhú."

village, but not on the land, he is called simply an "opáhú," or an "adheo," or a "kirsán;" and if he comes from another village to cultivate, a "hal chúk," "bhatrí," "opra" or "dúdharchár opáhú." The last word implies that he has put up some kind of shed on the land in which to stay the night when necessary. These "opahus," with the exception of a very few who pay "rárú," that is, a fixed rent in grain and cash, are all metayer tenants, sharing the gross produce with the proprietor in proportions which vary according to agreement or custom of the locality. When the grain is in the heap, the fees due to the weighman, watcher, and rural artizans, are first deducted, and the remainder is then divided. In most localities the proprietor gets a half even on unirrigated lands, but if tenants are scarce, or the soil not very good, he gets only two-fifths or one-third, or in some cases onefourth. On the other hand in good irrigated lands, he gets more than a half. For intance, in Giroh, Bandí, and Chárí, exceptionally fertile villages in tálúgá Rihlú, the produce of the irrigated lands is generally divided between proprietor and tenant as follows:—The "púrána mul," that is, the old Government demand, so many measures of grain, is first taken out of the heap by the proprietor; then the seed corn, with half as much again as interest, is taken out and appropriated by the person, whoever he might be, who supplied it at sowing time. The remainder, after deduction of village servant fees, is divided half and half between proprietor and tenant, but the proprietor, when the tenant share is ascertained, recovers from him a fee of ten per cent. in grain under the name of "panchotra." No where else does the proprietor get such an extraordinarily large share of the produce: in the Haldún he only gets half, and in the best irrigated lands of Pálam and Rájgirí only half, plus a fee, called "karda" or "panchotrá," at the rate of five kacha sers per kacha maund on the tenant's share. In Rájgirí and Palam the produce of a field of sugar-cane is divided as follows:— If the proprietor and tenant go halves in the expenses of working the press and the caldron, then the "gur" or molasses is divided half and half; if the tenant bears all expenses, then the proprietor gets only onethird. *

52. The tenant farmer, in addition to his rent, is bound to give services rendered by three days' work in the year on any other land his landlord may have, if asked to do so. This service goes by the name of "jowárí." One day, called "haletar," is taken at ploughing time, another ("daretar") at reaping time, a third at "karotí" or mowing time. In some places only two days' work is given instead of three. The landlord has to find the tenant food for the day. This custom of "jowárí" prevails generally in Kángra, Hamírpúr, and parts of Derah: it is less defined towards the plains and in parganah Núrpúr; there, particularly in tálúqas Indaura and Kheiran, the proprietors work their tenants in a rougher

^{*} It is calculated in making account of working expenses that it takes twelve men and twelve oxen to work a sugar-press, caldron, &c. The owner of the plant, whether he be the proprietor or tenant, charges for wear and tear of the press and caldron respectively two or three kach sers of "gár" the day.

and looser fashion getting what work they want out of them, but following no fixed rule.

When a landholder goes on a visit, or entertrins a marriage party, the tenant carries his bandle, or comes to work in the house, getting food while so employed. This, though generally done, is not always or strictly enforced.

A landholder only expects service of these kinds from a regular tenant, that is, from a family which holds a whole farm of him, between whom and himself there is a permanent connection. The outsider, who comes from another village to cultivate certain fields for a season, or the man who holds a stray field only, would not be expected to do any service.

It is a general custom in Hamírpúr, Rájgirí, and parts of Pálam for the tenant to present to his landlord, on "Sairi" day, an offering of a dish of walnuts, or a bunch of plantains. If the tenant is also an artizan, he presents some article of his manufacture, such as a pair of shoes, a bottle of oil, the legs of a bod-stead, &c.

Customary time or date for evicting attenant, or changing fields in his occupancy.

Evict after it is harvested. The explanation of this is, that the autumn crop puts the farmer to greater expense and trouble, and it is therefore thought that he should be allowed to work out in a second harvest the benefit of the labor and manure put in for the first. But in some exceptional places the spring harvest is the most important, and there in consequence the rule is reversed. *

Prevailing understanding between proprietors and tonants with regard to right of proprietor to evict.

This rule would apply to eviction of any class of tenants, but the only class which are felt by the parties to hold from year to year, or for one harvest only, are the phúk-pholús and others who farm with landlord's ploughs, and the "opra opáhús" and others who come from other villages.

Between the "basiku opahus" (who have been induced to settle down on the land, and build themselves a "basi" or homestead on or near it for the purpose), and their landlords the feeling or understanding is different. There is no deed or express verbal agreement, but

^{*} This general custom is expressed in a popular thyme:

Jiskí Sairi, ushíkí Niáí:

Jis ne Bharí ushí ne Biáí.

English:

His autum, his spring harvest:

His autumn, his spring harvest: His bethrothed, his bride.

the implied contract is that the tenant shall hold so long as he farms well and pays his rent; or in other words, "tá qasúr," that is, till commission of fault against his tenure.*

Between the landlord and the other village "opáhús," who do not reside on the land, and lived in the village before they got it, who perhaps practise another trade besides farming, the feeling is rather that the tenant holds not "tá qasúr," and not from year to year only, but for an indefinite time until it is to the advantage and convenience of the proprietor to dispose otherwise of the land.

I have been talking of course of the fields which form a tenant's regular farm, not of stray fields, which he may take up in excess from time to time.

This distinction, which I have drawn between the "basíkú opáhú," or tenant settled d wa on the land he farms, and the "opahu" whose home, though in the neighbourhood, is not connected with the farm, is one which is, I think, generally recognized. It is based on the presumption that in the one case to induce the tenant to move, build, and settle down, he must have been led to expect some permanence of tenure; in the other case the same presumption does not arise. But to say that by custom and feeling of country the whole question of right depends on, whether the tenant lives on the land or not, is to say too much, and to draw a more distinct line between the two classes than really existed or exists. In point of fact, the degree of length of occupancy also carries great weight. Mr. Barnes, in the passage already quoted, says-"Sometimes the agent acquires, by long possession, a prescriptive right to cultivate, and becomes a fixture upon the soil;" and I can say that in my Indian experience I have not met with any race in whose minds the idea of right to a thing seems to grow up, out of mere enjoyment of it, so quickly as in the minds of the men of these hills. Therefore, even where the tenant does not live on the land, if he has held for many years, or if the tenancy has descended to him from father or grand-father. it is felt to be a very hard case if he is evicted without some strong cause.

As to the "basíkú opáhús" (particularly those who hold of proprietors, who have a caste or family prejudice against farming themselves), no one can talk much with them without sceing that they at least believe themselves to have some kind of right of occupancy. In the Pálam particularly I of serve that these of old standing conceive themselves to have a right to hold from the proprietors parellel to the right the latter have to hold of the State. The proprietors in fermer

^{*} At several meetings of proprietors and tenants held during Settlement, the people were asked to explain what they considered a fault or "qasur" which would justify a proprietor in evicting a tenant of this kind. They agreed in saying that it must be a fault strictly connected with the farm, and causing loss to the proprietor, such as continued bad farming, stealing from the threshing floor, or failure to pay the rent punctually, where the rent is a fixed sum. I remember myself putting to one meeting the case of a tenant whom I supposed to have lost his temper about a trifle, and to have given a deal of abuse to his landlord. I asked whether such conduct would be a fault justifying eviction, and was told at once that it would not, though there is a particular dislike of abuse in the hills.

times only held of the State so long as they did service and paid rent punctually; so the tenants conceive themselves to hold of the proprietors. Just as the hold of the proprietor or crown-tenant, weak at first, became strengthened by long possession and descent from father to son into a "wárisi" or recognized right of inheritance, so the same incidents have strengthened the "opáhú's" hold on his farm. I have heard tenants of this class, speaking in evident good faith, define their own interest and that of the proprietors in the land as follows:—"They are ("málik") owners of the ("sat") first half of the grain, and of the ("theka") business of paying the revenue, and we are ("málik") owners of the ("krat") remaining half, and of the (kásht) business of cultivation."

And if you question the proprietors, they will admit that a "basîkú opúhú," even of short standing (unless he received the basí or homestead ready-made from the proprietor), ought not to be evicted, except for grave fault, and that it is a great sin ("páp") to evict one of old standing (whether his progenitor got the basí ready-made or not).

I remember that this was allowed nem. con. at a meeting of proprietors held in 1868 in the Pálam, and that they readily approved at the same time of a proposal to enter in the "iquárnámás," an agreement permitting such tenants to sue, if dispossessed without grave offence, not only for full compensation for buildings and improvements (trees planted, stones cleared, fields extended, &c.), but also for damages for eviction. A very similar proposal, communicated to the proprietors in 1867, which included not only the "basíkú opáhú," but every regular tenant who had held since Sikh times, was very generally assented to in all four parganahs.

Neither of these proposals were carried out for reasons which will be mentioned hereafter in describing the manner in which revision of Settlement was effected. But before the Tenant Act was passed' some few suits were brought in Settlement courts by "basíkú opáhús,, who had been evicted. With my concurrence decrees were given for re-instalment, in default of payment by the proprietors of certain sums by way of compensation and damages. I noticed that the juries who assessed the damages gave more than I should have awarded, and that the proprietors paid the money without feeling themselves wronged. Again, at commencement of revision of Settlement in 1865, I convoked meetings of proprietors in all four parganahs, and asked them if any classes of tenants, by custom of country, were entitled to the status of hereditary cultivator ("maurúsí"). The Hamírpúr meeting said that "basíkú opáhús" should be considered hereditary, and the Dehra meeting the same with regard to all regular tenants of 35 years' standing. *

^{*} The other two, i. e., the Kangra and Nurpur meetings, awarded the hereditary status to none but ex-proprietors and clearers of the waste; they were presided over by Tahsildárs working in the Settlement Department,—men who had been lately engaged in making hereditary tenants in the Amritsar Division; the two former meetings, on the ontrary, were presided over by old Tahsildárs of the district, of whom one was himself a hill-man,

55. I have quoted these incidents of my work to show what the

feeling of the country is, and to prove what I Are the rights of the began by saying, viz., that a "basíkú" tenant is old resident tenants of a felt to have strong claims, and that a similar kind which deserve to be protected by law? feeling exists in favor of other tenants who have held for very many years. Whether these claims ought to be left as moral claims to the good feeling of the proprietors, or whether they ought to be recognized by the law and protected by the courts, is the question. Under native rule in the hills there were no law courts; the Rájah or his wazír, in the times of the Rájás, and the kárdárs, in the times of the Sikhs, were the authorities to whom a tenant might have complained if evicted. Such complaints were sometimes made: more than one of the old kárdárs or wazírs who still survive have told me that they remember occasionally taking up such complaints against a proprietor, and inducing him to re-instate the tenant. must say, however, that they did not profess to remember any case in which they compelled a proprietor by a direct aorder to re-instate; they said they brought the parties together, remonstrating with the proprietor, and telling the tenant to humble himself and beg pardon. This they found sufficient in those days, as it was not then safe to get a bad name with the authorities, or disoblige a man in power.

Against this positive evidence of one or two old kárdárs must be put the negative evidence contained in the replies to similar questions given to me by two or three of the jágírdár rájás of the district. In former days, said they, we were the real landlords ("málik"), the present proprietors were our tenants ("ásámí"); we had nothing to do with their tenants, the "opáhús," and should not have interfered to prevent their eviction.

I have also questioned many landholders; some say that neither rájah nor kárdár would have ever listened to an "opáhú's" complaint of eviction; some say that occasionally it would have been attended to, or that a self-constituted village jury or "pancháyat" now and then took up such cases, and compelled the proprietors to bow to public opinion and re-instate the tenant.

It must be remembered that for some time past there has been a general feeling among the landholders and upper classes of the Panjáb, that our Government interfered too much at first Settlement for the protection of the tenant, and is likely to do so again. Their first impulse therefore, when questioned by a Settlement Officer, is to admit nothing from which a tenant right might be presumed.

But even if it be held proved that in former days there was no law, or custom having the force of law, under which a tenant could claim a right of occupancy, that fact will not of course settle the question in the present day. The domain of law was then very limited; society was, as it were, composed of a chain of jurisdictions or hakimis, in each of which personal government prevailed; the head of a family, the head-man of a village, the kardar, kotwal or wazir of a taluqa, the rajah of a principality, each within his own line, was more or less of a

despot, and the superior, except in a case where his own interest was concerned, was very unwilling to interfere with the action of the inferior.

Another reason why it is hard to argue from the past, or to say what the law or custom then was, is that circumstances have changed so greatly. Formerly in Kángra the supply of tenants was much less than the demand; proprietors have often told me that they used to have to coax their tenants to settle down and stick to their farms: the proprietor's interest was in those days a sufficient guarantee to the tenant that he would not be evicted except for some very grave cause; and if he was evicted, he could easily get another farm, or, if enterprising enough, get land from the State and become a proprietor.

Under such circumstances, without doubt, disputes about eviction between proprietor and tenant must have been few and far between, and it is therefore not surprising that it is now difficult to produce precedents to show how such disputes were decided when they did occur.

On the whole my opinion is that a Settlement Officer would not be justified in recording even the "basikú opáhú" as having by custom a right of occupancy, nor would a court be justified in decreeing such a right under Section 8 of the Panjáb Tenancy Act. There is no sufficient proof that they enjoyed something equivalent to a legal title to such an interest in former times.

There remains the question whether any special act is required for their protection against arbitrary eviction. I do not know that it is necessary, but I think that an act which left the proprietor at liberty to evict, but gave the tenant a power to sue for damages for eviction, would not be unjust to either party, and no real innovation. It might be left to a jury to award the damages with regard to the value of the farm and the existence, on the contrary, of any justification of eviction in the way of fault against his tenure on the tenant's part. Any act which compelled the proprietors to come into court and prove a fault before evicting would, in practice, be unfair to them. Our courts are not delicate instruments; they have the record before their eyes, but see things out of doors darkly. It would be hard to prove faults against the tenants, and their position would become unnaturally strong, and their old relation to the proprietors would be destroyed.

56. But it is not likely that any act will be passed, and then all these "basikú" tenants will become incre tenants-rightmade at first Settlement.

these "basikú" tenants will become incre tenants-at-will * if the courts take the view I anticijate, all at least, except those recorded in Mr. Barnes,

^{*} I expect that a good many will be evicted in a few years time. The proprietors increase in numbers, are taking more and more to farming, and want the land for their own ploughs. Where estates are very small, as in these hills, and both proprietor and tenant are more peasant farmers, then when both really require the land, it is not unfair that the tenant should have to give way. Hitherto few evictions have taken place, partly because of the old feeling against it, but mainly because the law was uncertain: of the few evicted between Regular Settlement and revision a good many were reinstated by the courts for no other reason than because they proved more than twelve years' occupancy. I may as well mention here that the courts have more than once ruled that a tenant cannot be turned out of his "basi" or homestead on the land, even if he can be evicted from the farm itself. This is a great protection to the "basik" tenant, and the ruling is, I think, no unfair, and should be maintained.

Settlement papers as "morúsí" or hereditary. The paper which purports to define the status of the tenants is the "iqramamah." In every one there is a clause, headed "notice of hereditary and non-hereditary tenants," which either contains or refers to a list which professes to give the names and status of all tenants, or commonly of all hereditary tenants only. But sometimes instead of a list there is a dry notice to the effect that there are no hereditary or non-hereditary tenants in the village, as if the comprehensive meaning of the terms had been overlooked from ignorance, for the other papers of the same village often show that the proprietors did not farm all their lands themselves. The lists appear to have been made out as follows:—The tenants, whose names were entered in the measurement papers, attended before a jury or committee of villagers, who were told to make out a list of those entitled to the hereditary status. This was not a bad processbetter than that followed in many districts of the plains, but it was roughly and imperfectly carried out. In the first place many tenants' names had been omitted altogether by the amins and patwaris; in the next place the committees of villagers decided upon no fixed principles. It is not possible to say why they gave one man the hereditary status and refused it to another. Moreover, there is nothing to show that every tenant came before them and had his claims deliberately considered. There is no definition of status of any kind attached to the names of most of the tenants: while some are dubbed hereditary and others nonhereditary, many more are entered as tenants simply without further specification. Probably they were passed over as having no claims; but the process was so rough that the presumption is felt to be any thing but a reliable one.

Right of occupancy belonging to certain classes of tenants by custom of the country.

57. All that I have written as yet refers to the ordinary tenant, that is, to the man put in by a private landholder to farm land already in tillage, not to the tenant who originally held as proprietor, or who reclaimed the land he holds from the waste.

It may be worth while to give some instances of ways in which landholders in Kangra sometimes lost the position of proprietor while they retained the cultivation. Perhaps the Rajah assigned the rents or revenue of their lands in "rozgah" or "maafi" to some courtier, priest, or Assignees of this kind, if they lived on the spot, or enjoyed the grant for a length of time, acquired, in all men's eyes, a kind of property in the land, and reduced the cultivating proprietors to a very subservient When the Sikh Government resumed a grant of this kind, to break the blow, they allowed the ex-maafidar to engage for the revenue and collect the grain rents as before. We did the same in many cases when we first took the country; and at Regular Settlement the man who paid the revenue was recorded proprietor.

Again, proprietors who got into debt or arrears of revenue often agreed with some banker, corn-merchant, or village kárdár, that for a time he should pay for them the revenue, and recoup himself by taking from them half the out-turn. This was also the form of the only kind of mortgage known; when a man, be he kárdár, creditor or mortgagee, was allowed to remain long in such a position, the origin of his connection with the land became forgotten or hard to prove, and the old proprietors sometimes sunk into tenants, or were made so by error at first Settlement. Public feeling in Kángra undoubtedly awards a strong right of occupancy to all tenants of the ex-proprietor class, no matter in what way they may have lost grade.

As to the reclaimer of waste, the waste being, as I have explained already, all State property or no man's land, it followed that no private person held any which he could make over to another for cultivation, and that the man who first cleared a field must hold it as a crown-tenant or proprietor, not as an "opáhu." This was the rule; but in the Sikh times, when the kárdárs could do much as they liked, a petty kárdár, or village official, would sometimes induce a man to break up waste with the idea of becoming a proprietor, and then dishonestly get the land entered in the Revenue paper in his own name; or perhaps it would be understood that the land would stand in the kárdár's name, that he would take grain and pay cash to the State; but in such a case it is certain that there would be another understanding between the parties entitling the cultivator to permanent occupancy. Without such an understanding no man would have gone to the expense and trouble of breaking up waste in those days. If, therefore, a man occupying the position of a tenant can prove that the land when he first got it was waste, then it is certain that, by feeling of the country, he is entitled to a right of occupancy; the only exception which can be imagined would be a case in which the cultivator had been at no cost of his own, and supported and supplied with stock by the grantee, but such cases, I think, very rarely occurred in practice; the proprietor would have to prove the exception.

The tenants who are ex-proprietors are now protected by para. 2 of section 5 of the Panjáb Tenancy Act. The next paragraph of the same section might, in my opinion, be properly used to protect the tenant who has cleared the waste. For what is the argument which in the plains of the Panjáb makes it equitable to give a right of occupancy to a tenant who represents a family which settled as cultivators in the village at the time when the proprietors founded it in the waste? It is this: that but for the co-operation of the tenants it may be presumed that the proprietors would have been unable to acquire the property. In Kángra a single field reclaimed from the waste by a tenant is a parallel case; so long as it was not broken up, it belonged to the State and not to the present proprietor, who would probably have never acquired it but for the co-operation of the tenant; both parties' interest or property in the field commences from the same date.

I think that this same interpretation of the Act might with advantage be entended further, so as to give a right of occupancy to any tenant whose family has farmed the land from the date on which it was first acquired from the State by the present proprietors, whether the land was old waste when so acquired, or only lately fallen out of cultivation. This would include cases which did, no doubt, not unfre-

quently occur, in which some small kárdár, banker, or shop-keeper took up land abandoned by its original holder, inducing some man of the peasant class to settle down upon it as his cultivating tenant. I feel sure that such a ruling would not be opposed to the feeling of the country; the courts must decide whether it is opposed to the wording of the Act.

58. Where two parties not related to each other have interests "Adh sális" and in one holding, it is ordinarily simple enough to "sánjhís." say which is the proprietor and which the tenant: the cultivator pays the "sat," or lord's share of grain, to the other, and is the tenant; the non-cultivator takes the "sat," and pays revenue to the State, and is the proprietor; * but in some holdings it is found that a double interest of a different kind exists; the cultivator and non-cultivator divide the "sat" between them, and pay the revenue share and share alike. Here there is nothing on the surface to show which of the two parties is the proprietor and which the mere "adh sálí," to use the local term for a member of such a partnership. Probably the cultivator was proprietor, and admitted the other to the partnership, or the reverse may have been the case, or it may be that both parties were from the first half and half proprietors, though one cultivates the whole.

Another kind of partner is the "sánjhí." The term "adh sálí implies partnership in payment of revenue, the term "sánjhí" partnership both in payment of revenue and cultivation.

Proprietors who had more land than they could manage often took a friend into such a partnership, dividing the grain and payment of revenue with him half and half, or on the number of ploughs put in by each. Here, again, there was nothing on the surface to distinguish the "sánjhí" from the proprietor.

Mr. Barnes does not mention the "sánjhí" in his report, but he alludes to the "adh sálí," and says that the tenure arose as a compromise in cases where it was not clear whether the cultivator or some other person had the best claim to proprietorship. The wording of the allusion conveys the impression that he considered the "adh sálís" interest a permanent one, but he did not define their rights in this or any other way in the village records. In an "adh sálí" holding, if those records are referred to, it will commonly be found that one of the two parties was entered as proprietor, and the others merely named in the column of notes as "adh sálí," or sometimes both parties are simply entered as proprietors without any reference to the "adh sálí" arrangement: often also the name of one party is found to have been omitted altogether by error. The entries in respect of the "sánjhís" are equally vague and unreliable.

^{*} Taking the "sat," by-the-bye, is no sure proof of proprietorship, for in most parts of the district a manifedar takes from the cultivators, who may or may not be proprietors, the same share of the produce which a proprietor would take from a tenant. Again a proprietor pays the "sat" to his mortgagee, and the latter pays the revenue to the State.

It may have been the case now and then that the "adh sali" tenure arose from a compromise, but by all accounts it commonly arose from the free act of a person in full possession as proprietor,—some one who could not cultivate himself or get a tenant to settle down on other terms, or who could cultivate but found difficulty in paying the revenue, and bribed a capitalist to help him by admitting him to partnership.

Supposing it can be shown which of the two parties in a holding is the original proprietor or waris, then I observe that present native feeling attaches little weight to the claims of the others, i. e., the "adh sálí" or "sanjhi." It presumes that the proprietor admitted him of his own free will to the partnership, and can dissolve it when he likes. If, however, it could be proved in any case that both parties' interest in the land began at the same or nearly the same time, that, for instance, one of them got a lease of fields from the State, and immediately associated the other with himself, then the feeling would be in favor of making both parties proprietors, or at least of declaring the partnership indissoluble, except by mutual consent. Again, when the "adh sálí" cultivates, his rights as a tenant may be very strong, though, as "adh sálí" he holds at will. I observe that the claims of such a tenant are, in practice, considered strong; the fact that the proprietor conceded so much is proof presumptive that the tenant helped him through difficulties which might have cost him his land, or that at least great inducements were held out to induce the tenant to settle down.

Statistics of area for each parganah compared with those of first Settlement and revenue survey.

59. At para, 137 of his report Mr. Barnes gives the distribution of the area of Kángra Proper into parganahs. I give below, for comparison, the present distribution as ascertained by the Settlement Survey*:—

N		Кна	Jágír and	Grand			
Name of parganah.	Barren.	Culturable.	Cultivated.	Total.	máafí	Total.	
Kángra Núrpúr Derah Hamírpúr	Acres. 486,463 174,193 128,294 169,013	Acres. 26,881 20,097 16,063 27,862	Acres. 103,413 100,256 101,397 108,431	Acres. 616,757 294,546 245,754 305,306	Acres, 61,324 32,384 73,863 104,819	Acres. 678,081 326,930 319,607 410,125	
Total of Kángra Proper	957,963	90,903	413,497	1,462,363	272,380	1,734,743	

It is not altogether true that the areas given in the table are taken from the Settlement Survey, as parts of them, which make up the areas of the three musettled political jagirs, are taken from the Revenue Survey Mauzulwar Books according to subjoined detail:—

		DETAIL OF AREA.						
Parganah.	Jagir.	Barren,	Culturable.	Cultivated.	Total.			
Derah Hamirpur	Goler Sihá Nadaunti	Acres, 3,661 25,548 33,982	Acres. 2,416 2,463 686	Acres. 9,729 24,452 21,909	Acres, 15,206 52,463 56,577			
Total for unse	stiled jágirs	62,591	5,565	56,090	124,246			

The difference between the total acreage here given and that given in the introduction to this report amounts to 34,009 acres, and is due to discrepancy between the Revenue Survey and Settlement measurements. The difference is less than 2 per cent.

It is useless to attempt to compare the above distribution into parganahs with that given by Mr. Barnes, as the distribution has been completely changed; but I give below his total average for the four parganahs, which will be found to differ very largely from mine, partly from the errors of account noticed in the introduction, and partly from causes not there mentioned, and which I can only guess at, such as difference of measurements, omission of the area of political jagirs, &c:—

	Barren.	Culturable.	Cultivated.	Jágír and máafí.	Total,	
Total of the four	Acres.	Acres.	Acres.	Acres.	Acres.	
parganahs give in para. 137 of Mr. Barnes' report	108,936	68,021	336,385	86,620	1,580,387	

The real difference is even greater than the apparent one, for the above figures include the areas of three tálúqas since transferred to other districts, and not included in my table.

To show the increase of cultivation in each parganah since last Settlement, I give the cultivated and uncultivated areas of each of the present parganahs by the Revenue Survey and the present Settlement measurements.*

	REVE	XTRACTI ENUE SU AHWAR		AREA BY PRESENT MEASUREMENTS.				DIFFERENCE, PLUS AND MINUS,					
Name of parganah.	Cultivated.	Uncultivated.	Total.	Cultivated.	Uncultivated.	Total.		Cultivated.		Uncultivated.		Total,	
Kangra	118,839	584,908	698,247	127,933	£50,148	678,081	p	14,594	m	34,760	m	20,166	
Nûrpûr	97,752	235,373	333,125	115,462	211,468	326,930	p	17,710	m	23,905	m	6,195	
Deráh	107,383	209,402	316,785	140,442	179,165	319,607	р	33,059	m	30,237	р	2,822	
Hamirpár	130,210	290,425	420,635	155,342	254,783	410,125	p	25,132	m	35,642	m	10,510	
							<u> </u>						
Total of Kängra Proper	448,644	1,320,108	1,768,752	539,179	1,195,564	1,784,748	p	90,535	m	124,544	m	34,009	

NOTE.—The letters p and m in the columns above show the plus and minus quantities.

^{*} This statement also contains the areas of the three unsettled jagirs detailed in a previous note. To prevent confusion arising from comparison of the areas in this statement and those which will be given

hereafter for the lands which have come under Settlement only, I give here a detail of the areas of the four parganals, exclusive of the three unsettled jagirs: \cdots

1	Cu	DATIVATE	ന,	Unc	CULTIVAT	ED.	TOTAL AREA.			
Name of parganah.	Khalsa.	Lákhi- raj.	Total.	Khálsa,	Lákhi- rág.	Total,	Khálsa.	Lákhi- raj.	Total.	
Küngra	103,413	24,520	127,988	518,344	86,804	550,148	616,757	61,324	678,081	
Núrpúr	100,256	15,206	115,462	194,290	17,178	211,468	294,546	32,384	326,930	
Derah	101,397	4,864	106,261	144,857	1,320	145,677	245,754	6,184	251,983	
Hamirpár	108,431	25,002	133,433	196,875	23,240	220,115	305,306	48,242	858,548	
Total	413,497	69,592	488,089	1,018,866	78,542	1,127,408	1,462,363	148,134	1,610,497	

This shows a general increase of cultivation of 20 per cent., and, to take each parganal separately, an increase in Kángra of 12 per cent., in Núrpúr of 18 per cent., in Derah of 30 per cent., and in Hamírpúr of 19 per cent.

In my opinion this increase of cultivation is more nominal than real. Great progress has undoubtedly been made, but it has been mostly in the way of improvement of existing fields, and not of adding new fields from the waste. From personal observation I can say at once that nothing like 90,000 acres of genuine waste have been reclaimed since last Settlement. Mr. Barnes did not much exaggerate when he wrote in his para. 250 that "scarcely a single arable spot could be found which was not already tenanted." Moreover, two causes have tended to restrain the reclamation of such culturable waste as did exist—the first, the mutual jealousy of the different families holding land in each mauzah; the second, the rule by which land could not be cleared of trees without permission of the District Officers.

I believe the real explanation of the greater part of the apparent increase to be that much land of the kind known as "bálınd banjar" or "kut," (that is, unterraced land of the poorest description scattered here and there on the hills and in the forest,) and only cultivated once in several years, was overlooked at the Revenue Survey, or not reckoned as cultivated. Much of this has since been improved, and now produces its one or two crops every year, and the zamı́ndars themselves took very good care that none of it should be overlooked in present measurements.

60. Of the 1,195,564 uncultivated acres contained in Kángra

A history of forest conservancy in Kangra Proper from annexation down to commencement of revision of Settlement. Proper, 300,000 acres may, by a rough estimate, be said to be covered with forest. Mr. Barnes' report contains an excellent description of the most notable kinds of trees. In his para 159 he gives some account of the forest laws of the Rájahs, to

which I have added some further details in my para. 23 under the head of "original rights in wastes and forests." In his para 160 he mentions the one or two simple conservancy rules, which he himself caused to be entered in the village administration papers, and I now propose

to give a short account of the alterations of system, or the additional conservancy rules, which have been introduced between the date of his report and the commencement of revision of Settlement.

From Mr. Barnes' Revenue Report for the year 1848-49 it is evident that some forest conservancy rules were in force in Kangra from They were based on the old practice of the district, which rested on the fact that waste or forest lands were the property of the Rájah or the State. The Sikh kárdárs, who looked only to squeezing as much money out of the country as possible in the shortest possible time. took no care of the forests, except where the timber was valuable, and so situated as to be easily exportable to the plains; but the village headmen, who were natives of the hills, maintained the old forest laws to some extent within their respective circuits. The rules which Mr. Barnes put into the administration papers, asserting the exclusive right of Government to sell timber, forbidding the cutting of green wood for fuel. * and making an order of the village headman necessary before timber could be felled for building purposes, merely maintained those portions of the old forest laws which had universally survived. When Mr. Bailey succeeded Mr. Barnes as Deputy Commissioner, attention had been generally drawn to the destruction of hill forests which was going on owing to the laxity of the system in force; and Mr. Bailey thereupon took up the subject, and drew up a code of rules in greater detail, which were, I believe, submitted to the Chief Commissioner and received his sanction; this code contained some rules of a novel character. For instance, all the forest land in a mauzah (by forest, according to custom of the country, is meant all unenclosed land more or less covered with wild-growing trees and bushes) was ordered to be divided roughly into three parts, and each such part (or trihaí) in succession to be kept in preserve (thák sarkár) for a period of three or more years, that is, that during such period grazing, cutting fire-wood, or other exercise of the zamindar's rights of common, should be therein prohibited. In the unpreserved two-thirds of the forest also a stricter law was introduced: firing the dry grass in the winter to improve the crop in the spring was made penal, and clearing jungle to cultivate without the permission of the Deputy Commissioner was distinctly forbidden. Some part of these rules (e. g., "Thák trihái," or putting in preserve of one-third) were not introduced at once, but a commencement of a stricter conservancy was made, and forest rangers for each parganah were appointed. Meanwhile reports had gone up from Kángra and other districts, and in 1855, by order of the Chief Commissioner, general rules, intended to define the power of the Local Government and its officers with respect to forest conservancy, were drafted into a code or regulation, and submitted for sanction to the Government of India.

^{*} An exception to this rule, forbidding the cutting of green wood for fuel, has always been allowed in the cases of weddings and funerals, "shádi-wa-ghami." In Native States, even at the present day, a man will fell a tree in the forest to furnish wood for the funeral pile without asking any one's leave, and no one will call him to account. On occasions of the kind in our territory the lambardáis permit applicants to cut from 15 to 25 loads of wood gratis.

These rules, which, under the Indian Council's Act, have the force of law, do not pretend to do away with any manorial or proprietary rights of individuals or communities which may exist, but they provide that such rights shall be no bar to the exercise of the powers conferred, provided all occupants and owners of land get what timber and fuel, they really require for domestic and agricultural purposes. The powers conferred are so sweeping that, if enforced to their full extent, they would reduce the proprietorship of forest lands by individuals or communities to an almost nominal interest. The Chief Commissioner in submitting them remarked that they would not be too strictly carried out, and that the extent of interference proposed was warranted by the manorial power over hill forests pertaining by custom to Indian governments.

The Governor General in Council in sanctioning the rules remarked that, from a European point of view, they would appear of an arbitary charactor, but that their principle was justified by the unquestionable validity of Government manorial rights in hill forests, and by the undoubted exigency of the matter. The rules, therefore, were approved, and the Chief Commissioner was directed to call upon the Commissioners of Divisions to submit detailed rules of forest conservancy applicable to the circumstances of their divisions for his, the Chief Commissioner's, sanction under the powers given him by the general code.

Mr. Bailey's rules remained in force till 1859, when Colonel Lake, Commissioner of the Division, proposed some amendments and alterations, which were sanctioned by the Lieutenant Governor. notable alterations were that the zamindárs were ordered to apply to the tahsildar of the parganah for all timber they might require for building or agricultural purposes, and to pay a light price or fee for it, instead of getting it gratis from the village headman. On the other hand, the sum of four anas in the rupee of the value of timber sold annually by Government was awarded to the village officials and village communities in the proportion of three anas to the officials and one anna to the community. The object of these amendments were, on the one hand, to make the zamindars more frugal in their use of timber, and, on the other hand, to interest them generally in the success of forest conservancy. This sum of four anas in the rupee has since been frequently taken by English and Native officials to be a "málikánah" or proprietary fee paid to the zamindars in recognition of their proprietorship of the soil, but a reference to the orders which originated it will show that this is an error.

The amended rules of 1859 were printed in the vernacular, and put in full force.* Some subsequent orders were issued in 1862; for

^{*}It may be noted that though there was only one set of rules, the practice, both before and since their promulgation, has differed a good deal in different parganabs. For instance, in parts of Derah, where there is a great deal of bush and brush-wood in most of the forests, and the zamíndárs generally have timber trees in their fields, the lambardárs have not thought themselves competent to permit the felling in the forests of a timber tree of the poorest quality, and the zamindárs have had to go to the tahsil and pay for an order to cut a bit of wood required for a plough handle unless they could get what they wanted off their own fields. On the other hand in other places where there are few trees in the fields, and little or nothing but "Chíl" pine in the forest, the lambardárs have allowed pine to be felled or lopped for fuel required for funerals and marriages, and have, moreover, given gratis all wood required for strictly agricultural uses.

instance, the zamíndárs were allowed to cut the grass in the "triháís" or preserves of one-third; at first the banwazirs sold the grass by auction. Again conflicting rulings were given on the question of whether the Deputy Commissioner could forbid, at discretion, the felling of timber to clear land for cultivation, as had been the custom hitherto. At the request of the tea-planters, His Hononr the Lieutenant Governor once ruled that permission to clear land bond fide required for cultivation could not be refused, provided that the applicant offered to pay the value of the standing timber; but this was clearly fatal to conservancy; the Commissioner and Deputy Commissioner remonstrated, and the ruling was never published in the district: or acted upon except in the case of land required for cultivation of a special kind, such as tea or cinchona, or except in the case of forests of the third or lowest quality. In 1859 and 1860 the "triháis," i. e. onethird or thereabouts of the forests in each mauzah, were marked off and put in preserve in the Kángra and Hamirpúr tahsíls, and in part of Derah. The work was never done in Núrpúr, no officer being found available in after years for the purpose, and in the other tahsils it was done very imperfectly, only the "trihai" itself was demarcated, and no arrangement was made for a shift of the "thák" or preserve, which has consequently in ninety-nine cases out of a hundred remained ever since where it was first imposed.

After this date no alterations of any note were made in the system of forest conservancy till the revision of Settlement under report was commenced.

My proceedings in respect to forests in the course of Settlement, which by-the-bye, I am sorry to say, produced very little result, will be described in Part II of this report.

Notice of certain forests of an exceptional character.

Motive of certain forests of an exceptional character.

mention that there are four forests in the Jaswan country, that is, in taluquas Kaloha, Garli, and Gangot of parganah Derah, in which the soil as well as the trees belongs to Government; they are named Santala, Nawan, Saddawan, and Bakarhla; the two first

they are named Sántala, Náwan, Saddáwan, and Bakárhla; the two first contain "chíl" pine and young "sál," the two last bamboo, dhon, kaimal, &c. These were demarcated as Government rakhs by Mr. Christian, Settlement Officer of Hoshiárpúr, but immediately afterwards the tract was transferred to the Kángra district, and the Settlement completed by Mr. Barnes. The demarcation was not undone, and the land was described in the records as Government property, but this was qualified by the recognition of certain rights of common belonging by custom to the men of the surrounding hamlets.

There are one or two other demarcated forests of this kind in tálúqa Mehl Mori. For want of another name they may be called forests, but they are of small extent, and contain only poor bush and jungle.

In some ten of the mauzahs along the foot of the Dháola Dhár range in tálúqas Pálam and Bangáhal, there will be found blocks of forest known as "ban maafi," in which Government has no forest rights whatever. In 1863 the Government surrendered its rights to the trees in these blocks to the zamindars, to induce them to give up certain waste lands for sale by auction to tea-planters. In all but two of these villages Government also abandoned, with respect to the rest of the forest, the right which it ordinarily asserts of putting in "thak," (i. e., reserving from grazing) a third part.

The Goler Rajah holds four forests, which he keeps as shooting preserves; no grazing is allowed in them except with his permission. He has, I believe, hitherto avoided directly raising the question as to whether he is entitled to fell and sell timber in these forests, and no ruling on the point has been given by Government. The same may be said of the forest in the Nádaun Rájah's jágír. There is one forest in the Katoch Rájah's jágír known as the Nág Ban, which I consider to belong entirely to the Rájah. There are six demarcated forests in the Siba jagir; the Rajah has the management, and pays a share of the proceeds to Government. I described his system of management, and how these forests came to be demarcated, in a letter No. 54 of 30th March 1868, to the Commissioner of the Division. A very similar arrangement has been made with regard to the forests in the mauzahs of tálúga Kotlehr, which, during revision of Settlement, were assigned in jágír to the Kotlehr Rájah in exchange for villages formerly held in Hoshiárpúr.

62. The proportion of irrigated and unirrigated land for the whole of Kángra Proper appears to be 26 per cent. This is worked out from the areas obtained from Settlement measurements, which are exclusive of the unsettled political jágírs of Nadaun, Síba, and Goler; but if they could be included, the percentage would remain much the same, for almost the whole of the Goler jágír lies in the Hal-dún, and the fact will raise the percentage of irrigation in the three jágírs to at least 20 per cent. in spite of the dry character of Síba and Nadaunti.

In the Kángra parganah the proportion of irrigated to unirrigated fields is 120 per cent.; in Núrpúr 17 per cent.; in Derah 10 per cent.; and in Hamírpúr 2 per cent.

No change has taken place in the system of irrigation or the aspect of cultivation since Mr. Barnes wrote. I have nothing to add to his excellent general description of soils.

63. For comparison with the classified list of field and garden statement of the area under crops of each kind for the year in which measurements were made. Settlement measurements were made. Settlement measurements were made. The only articles which I notice as not mentioned in Mr. Barnes' list are china (panicum miliacum) and cinchona; the former is a kind of millet, the grain of which is usually eaten boiled like rice. A little appears to be grown in Núrpúr, but it is commonest at high altitudes

on the slopes of the snowy ranges. The cultivation of cinchona was commenced in 1864-65 by a company formed of members of the Army and Civil services and gentlemen engaged in tea-planting. One or two gentlemen afterwards planted cinchona gardens on their own account, and some of the tea-planters devoted part of their lands to the same purpose. In 1868 the area planted with cinchona had risen to eighty-four acres. I believe that experience has since shown that the climate does not suit the plant.

The large proportion of "dofasli," or land yielding two harvests in the year, is a striking feature in this statement. Of the area under crops in the year, 46 per cent, or near half yielded two harvests; and if we take certain parganahs or tálúqas separately, the proportion is much higher; for instance, in parganah Kángra it is 70 per cent, in tálúgas Pálam 78 per cent., in Santa 73 per cent., and in tálúga Rihlú 79 per cent. These three tálúgas contain the long and wide valley upon which you look down from Dharmsálah. Live there a year, and you see the whole surface of the valley change twice from green to yellow with marvellous rapidity. Not a break in the sheet of cultivation is to be noticed, and before one harvest is completely cut, a light shade of green shows that in other fields the next is already sprouting. In this valley in fact, if the mountain areas attached to some of the villages are excluded, the fields which do not produce a double barvest are exceedingly few and far between. In some highly cultivated villages a custom has come down by which certain fields are left fallow for the autumn harvest to give the cattle some place to stand in during Under native rule this custom was enforced, whether the proprietors of the fields reserved, agreed, or no. A suit to enforce it, brought by the majority of landholders in a village, came before me during Settlement: the small minority who owned the fields pleaded that it was hard that they should be prevented from turning their land to the best account for the benefit of others: the petitioners replied that the ownership of these fields had always been subject to this condition; that the old fixed demand in grain, upon which the present field assessments are based, was lighter on them on the same account: a jury, to whom the case was submitted, found in favor of the enforcement of the custom. The great autumn crop in this valley, which I have been describing, is rice of course. In tahúqas Pálam and Rihlú it occupies 78 per cent of the total acreage under autumn crops, and the percentage would be much higher if certain lands in the tálúga, but not in the valley, were excluded. The spring crop on these lands consists almost entirely of wheat, barley (or mixtures of the two) and More than half the whole wheat and barley, shown in the statement as grown in the district on "dofaslf" lands, belong to the Kángra parganah, and nearly four-fifths of the flax. These "dofasli" crops of wheat, barley, and flax in the Kangra rice-lands are very poor; they do little more than supply the proprietors with enough oil and flour for their own household consumption. Of the "dofasli" acreage for the whole district wheat, barley, grain and mixtures of them (known as bera or goji) occupy 94 per cent, in the spring, and rice and maize

90 per cent. in the autumn harvest. Of the "ekfasli" acreage the same crops occupy 92 per cent. in the spring, and only 62 per cent. in the autumn harvest; there is less rice of course in "ekfasli" lands, which are almost all unirrigated.

Taking the whole cultivated acreage without distinction of "dofsali" and "ekfasli," in the spring wheat alone occupies near 60 per cent., and wheat, with barley, gram and mixtures, 93 per cent.; and in the autumn rice and maize occupy 78 per cent. The proportions which these two last crops bear to each other vary in each taluque according to the proportion of irrigated and unirrigated area.

No other crops deserve notice for the amount of acreage which they occupy. Those most remarkable on other accounts are safflower, sarson, and tobacco in the spring, and sugar-cane, turmeric, cotton, The cultivation of safflower hemp, til, and kachálú in the autumn. seems to have extended since Mr. Barnes wrote; five-sixths of the whole crop, by present returns, appear to be grown in the Hamirpur and Nurpur parganahs, and the remaining one-sixth comes almost entirely from tálúqa Mangarh, which Mr. Barnes mentions as its chief locality. Sarson appears to be grown for sale in parts of Hamírpúr and Núrpúr, and mostly for domestic use in Kángra and Derah. The acreage under tobacco is, I think, very considerably greater than that shown in the returns: crops usually grown in small patches are apt to be overlooked in filling in the kind of produce for each field. Most tobacco is grown in parts of the Hal-dún of Derah, and in river-side lands in Hamírpúr. Derah has much the least sugar, but more than half the whole amount of Hamirpur has the most sugar, and more cotton than Kangra and Núrpúr together. Hemp and til are mostly grown in Núrpúr and Hamirpur, Derah having but little, and Kangra next to none. More than three-fourths of the turmeric is raised in Hamírpúr, and the other fourth almost entirely in Núrpúr. Of the kachálú more than four-fifths belong to Hamírpúr, and nearly all the rest to Kángra. The báres, síul, and bhang, all belong to the high lands of Bangáhal; the poppy mostly to Núrpúr. I have reserved the crops which we have successfully introduced in the country, viz., tea and potatoes, for especial notice.



सद्यमेव जयते

(78)

Area of crops of each kind for the year

	<u> </u>	2		4	5	6	7	8	9	10	11	12	13	14	15	16] 17	18	11	$\frac{\partial^{1}_{i}2}{\partial x^{2}}$
									RA	B1.										
	Wheat (kanak).	Barley (jan).	Gram (chelá).	Wheat or barley mixed, or gram with barley (bera or goji).	Massar (lentil).	1. Fea (mattar or kalan), 2. Benn (Sen).	Sarson (rape seed).	Alsi (flax),	Kasumbá (safflower).	1. Ora or Hai (mustard). 2. Sonf (auise). 3. Join or Ajwain, a spice (aspite). 4. Túria.	Poppy (post).	Raidi vegetables or garden produce (1 júz., kulfa, pálak, dhania or bin, múll, methra or meti tathú).	Tobacco (tambaků).	Melons (tarbúz kharbúza).	Total.	Nice (dhán).	Maize (challi or makki),	Mandal or Kalùná (millet).	Soak or Sanwak or Chandru (millet).	Kanoni or Bairs (millor)
Dofasli acreage	122,298	39,526	7,646	4,317	1,386	292	8,431	3,963	651	480	16	18	617	165	184,830	88,88	15,313	3,008	198	
Ekfasli acreage	38,505	24,303	9,299	6,630	1,069	127	2,358	747	1,212	06	31	ěè	433	143	85,182	42,828	91,210	. 4,583	3,077	5
Total acreage under crop on both harvests of the year,	160,803	62,829	16,945	10,947	2,455	419	6,789	4,710	1,863	062	64	126	1,050	307	270,012	181,217	106,523	7,591	4,044	ş
Báhan or fallow during the year	:	:		:	:		÷	सह	iÀ	্বয	ŀ	;	:	:	:	:	 	:	 :	-
Potal under crops and fal- low.		:	:	i	:	i	:	- -	;	÷	:	:	:	:	:	;	:	:	::	.[_
Deduct half the dofasli acreage for the year.		:		:	:	:	<u>:</u>	I.	::	: :		:	:	:	:	:	:	:		:
lemainder cul- tivated area which can be compared with other paper.	***	:	:	ı	:	:		:	. :	:	:	:	:	:	:	:	:	:		:

NOTE.—In the defasli acreage column the total for Rabi ought of course to agree exactly with that for Kharif. The discrepancy, which is small, has been caused by the transfer in making this general statement of some crops to Kharif, which ought to have been shown under Rabi. This mistake is due

(79)

in which the Settlement Survey was made.

21	22	23	21	25	26	27	28	29	30	ខា	32	33	34	35	36	37	38	39	40	41	4	12
							KII.	ARII	F.													
1. Siul or Bau. (amaranth). 2. Bares or Kathu (buck wheat). 3. Chiua (millet).	Jowar or charri (a millet).	Mah (pulse).	Mungi, moth, arhar or dangar, kundi, rong (nulses).	Kult or barat (a pulse).	Cotton (kapuis).	1. Sugar-cane (kamadi). 2. Shakarkandi.	1. San or Sanrasan (liemp). 2. Sankukra.	Haldi (turmerio).	Kachur (wild ginger).	Adrak (ginger).	Kachálú (gandiáli or arbi).	Kharif vegetables and garden produce: Túria or Bhindi, Pandol, Kandoli, etc.	Cucumber, &c. (khira, kakri).	Red pepper (pipal),	Til (Sesamum Indicum).	Bhang (Indian hemp).	Potatoes (Alu).	Chinchona (quinine).	Tea.	Kodra (millet),	Total.	Grand Total,
91	8,975	2,157	994	9,253	4,298	1,158	808	336	G	1-	43.1	16	8	9	928		18	:	e9	170	184,668	369,498
1,432	2,147	5,213	3,013	6,498	11,035	4,618	2,993	1,025	8	19	187	49	-	19	2,882	57	300	81	2,482	985	126,913	212,095
1,448	5,523	7,870	4,007	8,751	1,5333	5,686	3,831	1,261	က	36	923	69	4	25	9,810	52	118	31	2,485	1,155	311,481	581,593
i	:	:	i	:	:	:	:	:	관	या	q	न्य-	:	:	:	:	:	:	:	:	:	86,245
:	. i	:	:	:	:	:	i 	:	:	:	:	:	:	:	:	:	:	;	:	:	:	6,67,838
£	:	:	:	i	:	i	į	:	:	:	:	:	:	:	:	:		:	:	:		1,84,749
:	:	:	i	:	:		:	:	:		:	:	:	:	:		:	:	1	:	:	483,089

to the fact that in this district certain crops are Rabi crops in one part of the country and kharif crops in another according to elevation.

The cultivation of the potatoe in the villages on the slopes of the Dháola Dhár has much increased since Potatoes. Mr. Barnes wrote, and it can no longer be said that "the potatoes they rear are very small and poor." I have nowhere seen larger or better ones than those grown in the goths, that is, the small level places where the flocks are penned for the night, in the hanging forests or grassy slopes of the Dháola Dhár, at elevations of from 7,000 to 11,000 feet. The introduction of the potatoes has, in fact, given a greatly increased value not only to these goths, but also to all culturable land above 5,000 feet elevation. The fields round the Gaddí peasants' houses, which formerly produced at the best only maize, wheat, or barley, barely sufficient to feed the families which owned them, now produce a very lucrative harvest. The Gaddis express this by saying "the potatoe has become our sugar-cane." It is becoming more and more appreciated by the natives as an article of food, but the consumption is restricted by the high price which it fetches in European cantonments; a large part of the crop is exported every year to the plains. The acreage under potatoes, shown in the produce statement, is considerably under the mark. The error appears to be mainly in tálúqa Rihlú, in which it is clear to me that a part of the acreage under potatoes has been omitted or ascribed to other The fact that a large part of the potatoe crop is raised in the goths will account for some omissions, and the rest are probably due to concealment by the zamindars, facilitated by the fact that at the season when the measurements were made the potatocs were not in the ground.

65. Mr. Barnes mentions in his report that Dr. Jameson, Superintendent of Botanical Gardens North Western Provinces, had already planted with tea three small nursery gardens, and was about to establish an experimental tea plantation at Holta on some waste land reserved for the purpose. This was done by Mr. Rogers, who remained in charge till the garden was sold by Government to Major Strutt in 1866. In 1852, before the Holta garden was made, a demand for land to form tea plantations had arisen, and the Commissioner wrote to the Deputy Commissioner to ask whether any land besides that at Holta was available. No other land had been reserved, but it was argued by the Deputy Commissioner that the Government was not debarred by Mr. Barnes' Settlement from appropriating surplus waste lands. The correspondence went up for orders to the Chief Commissioner, and was submitted for information to the Government of India. The Commissioner and Chief Commissioner held that to appropriate waste within village boundaries would be an unpopular measure, and one of questionable legality, and recommended that the zamíndárs should be encouraged to take to tea-planting on a small scale. The demand for land by outsiders continued to increase; the plan of starting the cultivation by inducing the zamindars to plant failed almost completely; and in 1856, and again in 1858-59, long correspondences arose, in which the whole question of the rights of Government and the zamindars in waste land was thoroughly discussed

The Government in the end always adhered to its first decision, that the waste lands could not now be appropriated except with consent of the zamindars, and the only result was that in 1860 Lieutenant (now Lieutenant-Colonel) Paske was deputed by Government to assist intending tea-planters to buy or lease waste lands from the zamindars. The negotiation proved a very difficult task: the little land obtained, as the applications were numerous, was put up to auction, and sold to the highest bidder. In 1862 the question was again re-opened, and after a long correspondence, decided as before; but Mr. Egerton, the Deputy Commissioner, was authorized to make trial of a suggestion made by himself, that the zamindars might be induced to give up a larger proportion of forest land if a relaxation of forest law in the rest of the forest, and a free right to cut trees in a part thererof, were offered to them instead of sums of money. By the offer of these inducements Mr. Egerton succeeded in getting the zamindárs to surrender 2,547 acres, which were sold by auction in 1863. Half or three-fourths of the prices realized were given as a matter of grace to the zamindars; and with reference to the high prices bid by the purchasers, the desirability of encouraging tea-cultivation and other considerations, it was decided that all these auction sales should confer a title in fee simple, by which was meant a title to hold free of land tax. A very large proportion of these lands sold by auction in 1863, and a smaller part of those sold in 1860, were, from too great elevation, too steep slope, or want of soil, of no use to the planters who bought them except as grass or fuel-preserves. But luckily the planters did not rely entirely on help from Government. In 1861-62 some of the first pioneers, for example, Mr. Duff, Captain Fitzgerald, Mr. Shaw, and Mr. Lennox, had gained the confidence of the people, and had begun piece by piece to acquire by private sale a good deal of waste or cultivated land fit for tea cultivation. In 1838 I made out a return for the whole district, showing all particulars with regard to every plot of land held by tea-planters or planted with tea. The following statement gives concisely the result of the return:—

Class of holding or estate.	Number of holdings in each class.	Area actually planted with tea.			
Estates owned by Europeans, whether partnership concerns, companies or single proprietors	18 2 8 8	Acres, 2,723 6 399 107 21	R P. 2 24 0 12 2 3 0 17 0 34		
Grand Total		3,257	2 10		

Only about a fourth of the total area owned by the Europeans is actually planted with tea. The line of country within which it can be

profitably cultivated appears to be a very narrow one. It is only on, or not far back from the foot of the Dhaula Dhar range that the rainfall is sufficient, and at the height of 5,000 feet the yield of leaf falls off from want of warmth. The proper elevation appears to lie between 3,000 and 4,500 feet, and tolerably level fields, with a good depth of soil are required. High cultivation of a small acreage has been found to pay much better than less elaborate farming on a larger scale. The tea now made is, in my opinion, superior to that produced in any other part of India. The demand for it has been steadily increasing, and much is now bought up by natives for export vid Peshawar to Kabul and Central Asia. It is only within the last three or four years that the tea estates have fairly turned the corner, and began to substantially repay the great amount of capital and labor expended on them, improvement visible in the circumstances of the poorer peasants and laboring classes in the neighbourhood of the tea-plantations is very remarkable, and is thoroughly appreciated by the people themselves. The old village aristocrats, the lambardárs, patwárís, and Rájpúts or Brahmans of good family, are often, no doubt, inclined to regret former days, when there were no greater men than themselves in their townships, but their younger sons and poor relations get employment as overseers, accountants, or tea-makers, so that in fact all classes have their share in the general improvement of means. I expect that in a short time a great number of the proprietors of the small estates near the plantations will find it to their interest to sell their lands, and trust entirely to service on the tea gardens for a livelihood.

Another valuable plant, which has lately been introduced, is the China grass, but as yet it has only been grown in one small garden

near the town of Kángra by Mr. Montgomery.

Distribution of landed property among different tribes. Explanation the classification adopted in the Statements.

66. Mr. Barnes stated the average size of the holdings to be 4% of I give below statements for each au acre. parganah, which will show what is the average according to my returns, in what proportion the land of each parganah is owned by different castes. how they cultivate their holdings, and other particulars. It will be seen that I have divided

the Brahmans and others into two grades in the statements. In Mr. Barnes' account of the population he makes refraining from agriculture the line of distinction between first class and second class Brahmans. I think it would be more accurate to put it at refraining from ploughing: there are many Brahman families who are too proud to plough, but very few who do not do every other kind of field-work themselves. Now-a-days the same may be said, with nearly equal truth, of the better Rainut families. The Mians, or first grade Rainuts, are the members of the 22 royal houses, of whom a list is given in Mr. Barnes' para. 262, and of a few other houses, such as the Manahás, Sonkla, Bangáhliá, Chohán, and Rehtor clans, all of which, either now or at some former time, have had a Rajah at their head in some part of Northern India.

The Rájpút clans of the second grade might more properly be called first grade Thakars: among the most distinguished and numerous of them are the Habrols, the Pathiáls, the Dhatwáls, the Indauriás, the Nángles, the Gumbaris, the Ránes, the Baniáls, the Ranáts, the Mailes. They marry their daughters to the Mians, and take daughters in marriage from the Ráthis. In the statements most of the Thakars have been entered as second class Rájpúts, and a few as first class Súdras. Most of the Thakars entered in this last class might more properly have been classed as Ráthis. The Núrpúr Thakars are all no better than Ráthis. A Thakar, if asked in what way he is better than a Ráthi, will say that his own manners and social customs, particularly in respect of selling daughters, marrying brother's widow, &c., are more like those of the Mián class than those of the Ráthis are. The best line of distinction however is the marriage connection; the Mián will marry a Thakar's daughter, but not a Rathis's. The Rathis's daughter marries a Thakar, and her daughter can then marry a Mián. No one calls himself a Ráthi, or likes to be addressed as one. The term is understood to convey some degree of slight or insult; the distinction between Thakar and Ráthis is, however, very loose. A rich man of a Ráthi family, like Shib Diál chaudhri of Chetrú, marries his daughter to an impoverished Rajah, and his whole clan gets a kind of step and becomes Thakar Rájpút. So again a Rajáh out riding falls in love with a Patiál girl herding cattle, and marries her, thereupon the whole clan begins to give its daughters to Miáns. The whole thing reminds one of the struggles of families to rise in society in England, except that the numbers interested in the struggle are greater here, as a man cannot separate himself entirely from his clan, and must take it up with him or stay where he is, and except that the tactics or rules of the game are here stricter and more formal, and the movement much slower.

After the Rájpúts come the families belonging to the Bes "Barn," or caste division. I have put the Khatrís in this, as they are all traders and shop-keepers, but they claim to belong to the Chatrí Barn and to rank with Rájpúts. The other castes in this division are the Mahájans, Káits, Súds, and Karárs, all bankers, traders, and shop-keepers.

The Súdras of the first grade comprise Thakars, Ráthís, and Kanets enly. The most important tribes among the second grade Súdras are the Girths, who much exceed any other tribe of the grade in numbers, except in Núrpúr where they are beaten by the Jats. Next after the Girths and Jats in numbers come the Lohárs, Náís, Khumars, and Tarkháns, most of whom carry on their hereditary professions, though they also own land. This is also true of the Kaláls, the Dharzís, the Báterás, the Chímbás, the Jhíwars, and the Suniyárs. In this grade are also found the Sainis, the Hindú Gújars, and the Koles, who are purely agricultural tribes; the Labánas are also carriers and traders in grain. The Bhojkís, Gusáíns, and Jogís, have or had some priestly avocations. The amount of land held by Muhammadans is very insignificant. In Núrpúr there are a few Syads, Ráwals, and Aráíns; in the other parganahs the Gújars are the only true land holding class among Muhammadans, though some artizans calling themselves Shekhs, (in origin converts from among the lowest castes of Hindús) hold small patches.

Among the "Nich" or inferior eastes of Hindus, are the Julahas, the Kirauks, the Daugris, Chamars, Sarares, and Domras, whom other Hindus look upon as out-castes. Most of them eat the flesh of cows or oxen which die a natural death.

Of the total cultivated area of Kángra Proper (exclusive of the three unsettled jágírs, for which I have no returns of holdings) the Brahmans of both grades own about 18 per cent; the Rájpúts of the first grade about 6 per cent; the Rajputs of the second grade about 15 per cent; the Khatris, Mahajans, Kaits, Suds, and Karars about 2 per cent; the Thakars, Ráthis, and Kanets about 37 per cent; the second grade Súdras about 19 per cent; the Muhammadans about 1 per cent; and, the out-caste Hindú tribes about 2 per cent. The second class Rájpúts as I have said, are really Thakars. The Thakars and Ráthis therefore own between them about half the country, as the share of the Kanets in Kángra Proper is very small.

Average size and assessment of holdings; their minute subdivision.

67. Before giving the detailed statements which I have been explaining in advance, I will show what is the average area and assessment of a proprietary holding and the average area of a tenant's holding for each parganah:--

*			į.	Proprestat	RY HOLDING.	TENANT'S HOLDING.
Pε	rganal	1.		Average area.	Average assessment.	Average area.
			1	Acres.	Rs.	Acres.
Káugra Núrpúr				4	8	2
Derah Hamirpûr				मध्यमेव जर्मन	8 7	4
* I.					8	·

In Kángra there are on an average two shareholders in each holding, so that each proprietor owns two acres only, and each tenant's share of his farm comes to one acre only. In tálága Santa, of Kángra, the average area of a proprietary holding is so low as 21 acres, and the average assessment as high as eight rupees; and in tálúqa Rámgarh, where there is very little irrigation, it is three acres and five rupees.

In Núrpúr the average size of the holdings would not be much larger than in the rest of the district, if the large estates in the plains táluqas of Indaura, Kherán, Súrajpúr &c., were kept out of the calculation. In the northern talaques the average size varies from seven to ten acres, and there are nearer three than two shareholders to each holding

In Derah the land is most subdivided in tílúqas Harípúr, Mángarh, and Balihár, where the holdings range between three and four acres. In Hamírpár they are much of a size everywhere. In Kángra Proper as a whole (exclusive of the talaque of Narpar, which lie outside the hills) 63 acres of arable land owned jointly by two brothers or cousins is the ordinary type of a proprietary holding, and three acres cultivated jointly by two brothers of a tenancy.

Subdivision has, I fancy, reached its lowest point; in fact, as it is, if all these people relied on their land only for a livelihood, numbers would be starved. But a great number of the smaller proprietors and of the tenants carry on some other trade and avocation in their village, or send out one or two members of the family to work for hire at a distance, and among the better classes nearly every family has some of its members away on service in some part of India. I have seen an ancestral estate of some twenty acres held on shares by twenty kinsmen; the whole estate was cultivated by four of the shareholders; the other sixteen were away on service of different kinds in every part of India; but the wife or mother of each shareholder was living independently in a separate house on the estate, and taking harvest by harvest her one-twentieth of the landlord's half of the produce from the four cultivating kinsmen.

In the Gaddi villages and in Rajgiri I have seen land so minutely divided that the owners were, perforce, obliged to cultivate it jointly, but when the crop was ripe each harvested his own patch separately.

In investigating quarrels regarding shares in ancestral estates, or in superintending or testing partitions, one often hears the words Gaddívand, Pattvand, and Televand, used as describing particular modes of division. The first means partition by dividing into equal shares each field, the second partition by taking field and field, the third partition by separating the estate into blocks according to quality of soil and weighing one block against another, a small block of good against a big block of bad soil. This last mode has been much used of late, as the former modes, which were the favorites, have become impracticable.

It must be remembered that in the hills no part of the arable land is specially devoted to growing fodder for the cattle as in the plains. In the irrigated valleys, where there is little waste, the cattle who are fed on rice straw and what little grass they can pick up, are half starved at some seasons of the year, and die in great numbers from this cause and from the effects of the hard labor in the mud of the rice fields. The cost of replacing them is a heavy item in the farming expenses, and the landowners, with few exceptions, are exceedingly poor.

On the other hand, the mountain or hill villages generally contain much waste grazing land, and the landowners in them are, I think on the whole better off, as each man can make some money by breeding and selling cattle, sheep, and goats, and by making and selling a little ghi or clarified butter.

Distribution of property

	10f case				AREA		DETAI VATED,	ь ноw
	ıbdivision				Khid I	kásht.		
Name and grade of caste.	No. cf "al," i, c., clan or subdivision of case	No. of families.	No. of holdings.	No. of shareholders.	With their own hands, with or without the assistance of farm servants.	By farm servants only.	By tenants,	Total cultivated,
1st grade Brahmaus	9	1,843	3,013	7,029	7,057	2,126	6,518	15,701
2nd grade Brahmans	116	5 1 2	1,167	2,108	3,239	208	911	4,388
Total of Brahmans	125	2,385	4,180	9,137	10,296	2,334	7,459	20,089
1st grade Rájpúts	27	876	1,662	4,314	3,752	1,325	3,734	8,811
2nd grade Rájpúts	142	1,362	3,449	6,269	12,043	802	3,392	16,237
Total of Rájpúts	169	2,238	5,111	10,583	15,795	2,127	7,126	25,048
Khatrí, Mahajans, Kaits, Karárs, &c	4	736	910	1,875	917	167	3,680	4,764
1st grade Súdras { Ráthis Thakurs Kanets	3	1,863	3,695	7,788	15,808	422	3,313	19,543
2nd grade Súdras	28	7,179	15,933	$\left rac{26,252}{2} ight $	38,364	141	8,501	42,006
Total of Súdras	31	9,042	19,628	31,040	54,172	563	6,814	61,549
1st grade Gaddís	7	1,194	2,140	4,612	6,744	6	885	7,635
2nd grade Gaddís	6	246	382	784	847		132	979
Total of Gaddís	13	1,440	2,532	5,396	7,591	6	1,017	8,614
Muhammadans	. з	660	1,072	1,566	1,610	7	166	1,783
Out-caste Hindú tribes	. 16	1,388	2,409	3,808	3,540		161	3,701
Grand Total	341	17,889	35,832	66,405	93,921	5,204	26,423	1,25,548

ıand,	AVERAGE VATED ARE DEMAND OF REVENUE HQLDI	AS AND F LAND E PER	
Jama or land revenue demand.	Land revenue demand in rupees.	Cultirated area in acres.	Remarks.
29,319 10 10	10	5	First class Brahmans are numerous in this par ganah : about two-thirds of them are Nagarkothis, and
8,051 8 7	7	4	the rest are nearly all Bhaterns. They abound most in the large state of the Bajr (Italian, and Rihlu, In the second grade the Bajr
37,374 3 5	9		clan is the only one at all numerous. Among first grade Rajputs the Katoch clan head
17,735 14 8	11		the list with 1,144 shareholders; next come the Goleri with 626, and the Pathániá with 625. They most live in Rájgiri and Pálam. In the second grade th
30,835 4 1	9	'' 4-	Habrol and Pathial clans are the most numerous.
48,571 2 9	10	'	Pálam. The first grade Súdras, Ráthís, and Thekars, wh in other pargannahs hold between a half and a thir of the whole area, here hold less than a sixth; there are 1,111 Kanets in this grade, who nearly all belong t
11,103 9 6	12	5	Bangahal, In point of numbers the Girths comprise 74 per cet of the second class Sudra landholders. They live chief
34,420 8 10	9		in the Kangra valley, and take there the place which he Rathis and Thakars hold in the rest of the country who challes are of course Hindus, though I has
1,19,388 9 5	6	3	had them shown apart from the "Jandre," or cotte clad Hindus, as they form, as it were, a distinct natio ality. The first class Gaddís are divided into Brahma Bhats, Ráipúts, Khatrís, Thakars, Ráihis, and Ta
,53,809 2 3	7	4	kháns, and the second class into Sepis, Badis, Hallogris and Lohars. The Dagis have been cutered
10,104 15 1	3	2	second class Gaddis, but they properly belong to
854 14 (2		Kanets of Bangahal that the Sepis, Badis, and Halis do the first class Gaddis. The Rathis are the most nun rous among the Gaddis; the Brahmans and Khatris co
10,959 13	4		hext. These Khatris are not traders or snopkeeper in
			they are the best class of Gaddis, and number and them the best shepherds, and the richest and me
3,790 11 (4		influential men.
$\frac{6,088}{2.71,697} \frac{11}{8}$	3		paying Rs. 2,817-13-8, are owned by Europeans, and a not included in this statement.

Distribution of property

		No. of "al," i. e., clan or subdivision of easte.				ARE	A, WIT	H DETAI	и. но w
		ision				Khiad	kásht.	.	
Name and grade of ca	grade of caste.		No. of families.	No. of holdings.	No. of shareholders.	With their own hands, with or without the assistance of farm servants.	By farm servants only.	By tenants.	Total cultivated.
Ist grade Brahmans	•••	30	373	100	2,121	4,038	538	3,053	7,629
2nd grade Brahmans	•••	64	328	806	2,733	5,886		1,187	7,148
Total of Brahmans		94	701	1,497	4,854	9,924	613	4,240	14,777
1st grade Rájpats	***	13	196	465	1,133	2.324	1,349	4,894	8,561
2nd grade Rájpúts		06	550	1,425			1,308	, ,	25,80:
Total of Rájpáts		63	746	1,890	5,709	16,856	2,657	14,837	34,370
Khatrí, Mahájans, Karárs,	&c	6	85	165	456	687	72	634	1,39:
1st grade Sudras, Thakar Ráthis, &c	s, and	2	2,757	3,946	8,091		į	6,551	51,63:
2nd grade Súdras	•••	17	841	1,411	4,737	8,888	:	870	9,76:
Total of Sadras		19	3,598	5.357	12,828	53,942	35	7,421	61,400
Muhammadans		15	319	460	1,296	1,902	30	437	2,369
Out-caste Hindús		8	380	582	1,528	1,018		137	1,15:
Grand Total		205	4,829	9.952	26,671	84,329	3,407	27,720	115,46:
Jágír									
Total									

în parganah Nûrpûr.

Jama or land revenue demand.	Land revenue de: Arenge cultirated mand in rupees. Cultivated area in land verenue per acres.	REMARKS.
6,888 7 6	8 11	Among the first grade Brahmans the Parchats are numerous in
7,521 9 9		the Tharra and Koulah tálúgas, and among first class Rájpúts the Pathániás count 592 sharcholders, most of whom live in the
14,410 1 3	10 9	northern tálfiqus, though there are a good many also in Khairan. The Indauriás take the lead among second grade Rájputs with 977 shareholders, and are followed by the Nángle and Anotar
		clans, whose head-quarters are in Jowali. The second class Rajputs and the Thakars and Rathis
7,508 9 1	'	or first grade Sudras, between them hold two-thirds of the lands of the parganah.
31,241 5 6	22 18	most numerous, counting 1,374 shareholders. They are found
38,749 14 7	21 18	Tehiefly in táluqas Tharra, Jagatpúr and Jowáli. The out-easte Hindú tribes own only one-hundredth of the dand, a smaller proportion than in any other parganah.
1,737 2 4	11 8	mant, a smaller proportion than in any other parganan.
53,165 1 10	14 1:	
10,702 5 6	8 7	
63,867 7 4	12 1	
2,910 9 6	6	5.
1,193 13 0	2	
1,22,869 12 12	12 1	
1,805 0		
1,24,674 0 0		
1	1 1	

Distribution of property

	ision of				AREA		I DETAI TIVATE	
	or subdivision				Khúd	Kásht.		
Name and grade of caste.	No. of "al," i. e., clan or caste.	No. of families.	No. of holdings.	No. of shareholders.	With their own hands, with and without the assistance of farm servants,	By farm servants only.	By tenants.	Total cultivated.
1st grade Brahmans	7	488	982	2,437	333		5,122	5,455
2nd grade Brahmans	244	1,056	2,693	6,341	10,974	14	2,965	13,953
Total of Brahmans	251	1,544	3,675	8,778	11,307	14	8,087	19,408
lst grade Rájpúts	12	320	687	1,853		•••	5,622	5,622
2nd grade Rájpúts	2	16	46	62	640	•••		640
Total of Rájpúts	14	336	733	1,915	640	•••	5,622	6,262
Khatris, Mahájans, Karárs, &	2. 4	117	210	433	229		207	436
Ist grade Súdras, Thákars, Ráthis, &c	2	1,940	4,374	9,790	43,213	142	3,8 3 6	47,191
2nd grade Súdras	15	1,839	3,917	8,956	29,333	7	889	30,229
Total of Súdras	17	3,779	8,291	18,746	72,546	149	4,725	77,420
Muhammadans	9	293	401	775	835		97	932
Out-caste Hindu tribes	6	579	968	2,2 03	1,730	••-	73	1,803
Grand Total	295	6,648	14,278	32,850	87,287	163	18,811	1,06,261

in parganah Derah.

msnd.	lemand.		AVERAGE CU AREA AND OF LAND R PER HOL	DEMAND EVENUE	
Jama or land revenue demand.			Land revenue demand in rupees.	Cultivated area in acres	*Remarks.
8,120 18,718		1	8 7	5 6	Most of the first grade Brahmans are Nagar- kothiás, and live in the Haldún. In the second grade the Parásar clan is numerous in the tálúqas on the eastern side of the parganah.
26,838	8	10	7	5.	
	_				MMY
7,191			10	8 14	The Pathániás, Goleriás, Sonkles, and Dadwals, are the most numerous Rájpút clans of the
807	9	10	18		Mián class. The only clans which in the parganah have been classed as second grade Rájpút are
7,998	14	1.1	11	9	the Habrol and Gunbhar Rána's families. The others who call themselves Rájpút have been put correctly enough among the Thakkars and Ráthis who own about half the lands of the parganah.
710	2	5	3	2	
50,687	2	2	12	17	
28,317	2	4	7	8	Two-thirds of the second grade Súdras are Ghirths, and more than two-thirds of the inferior castes are Chamárs and weavers.
79,004	4	6	10	ð	
1,450	9	7	4	2	
2,212		9	2	4	
		_			
1,18,215	o	o	8	7	

Distribution of property

	or subdivisino of					WITH :	DETAIL	ном
	upqus				Khud K	ásht.		:
Name and grade of caste.	No. of "al," i. e., clan or caste.	No. of families.	No. of holdings.	No. of shareholders.	With their own hands, with or without the assistance of farm servants.	By farm servants only.	By tenants.	Total cultivated.
1st grade Brahmans	2	152	331	662	936	161	391	1,488
2nd grade Brahmans	81	1,120	5,245	10,693	27,074	318	4,812	32,204
Total of Brahmans	83	1,272	5,576	11,855	28,010	479	5,203	33,692
1st grade Rájpúts	16	275	714	2,101	3,222	1,026	1,884	6,132
2ud grade Rájpúts	43	784	3,481	9,140	20,415	251	5,122	25,788
Total of Rájputs	59	1,059	4,195	11,241	23,637	1,277	7,006	31,920
Khatrls, Mahájans, Karárs, Súds 1st grade Súdras, Ráthís,	4	115	235	526	669	109	839	1,617
Kanets	2	1,836	5,590	13,043	50,146	176	5,091	55,413
2nd grade Súdras	20	854	1,716	4,122	7,191	26	661	8,181
Total of Súdras	22	2,690	7,306	17,165	57,640	202	5,752	63,594
Muhammadans	3	102	155	288	609	,	42	651
Out-caste Hindú tribes	13	31ē	698	1,739	1,738	10	201	1,959
Grand Total	184	5,553	18,165	42,314	1,12,303	2,077	19,043	1,33,433

in parganah Hamirpúr.

nand.	AVERAGI VATED A DEMAND REVENU HOLE	REA AND OF LAND UE PER	
Jama or land revenue demand.	Land revenue demand in rupees.	Cultivated area in acres.	REMARKS.
1,825 14 8	6	4	(C. C. C
34,996 10 1	7	6	The Bhatera clan, which inhabits the Tira and Mehl Mori tala- gas, is the most numerous among first grade Brahmans. In the
36,822 9	7	6	Goroi clans. The number of Brahman landholders in this parga- nah is remarkable; they outnumber the Rajputs; many of them
4,966 0	7	9	are shop-keepers as well as peasant farmers. The Katoch is the most numerous clan of first grade Rajpits; after it comes the Manahas; these two clans reside chiefly in taliqa Rajgiri. The Kotlehria clan numbers 372 shareholdars in taliqa Kotlehr.
26,825 9	8	7	Kotlehriá elan numbers 372 shareholdars in tálúga Kotlehr.
31,791 9	8	8	Of second grade Rajputs the most remarkable clans are,—the Dhatwals and Parials in Nadaunti; the Bantals in Nadaunti and Mehl Morf; the Raines in Rajgiri; the Ranats in Mehl Mori, Tira and Kotlehr; the Mailes in Mehl Mori.
1,273 1	5	6	The first grade Sudras consist of Rathis and Kanets; the former are most numerous in Rajgirl and Mehl Mori; the Kanets are few in number; they are only found on the eastern border of Kangra Proper; in the adjoining countries, on both sides of the Satlaj, they form the great bulk of the population.
51,708 12	9	10	and total the growth of the payments
8,283 4	2 5	5	
59,992 0	8	9	the country to the east of Kangra Proper. I believe this clan is treated as out-caste by other Hindas in Rajgiri, though not so in Kahlur and other countries to the east the clan has several times
622 6	4	4	attempted to get the Katoch Rajan to remove the man, but the negotiations have fallen through, because the bribe offered was not
1,748 0	6	3	0.07045404
1,32,248 11	7		

68. I give on the next page a statement showing the number and value of jágírs and rent-free holdings in Kángra Proper for comparison with the statement given in para. 232 of Mr. Barnes' Report. The area of such lands in each parganah has been already given in my para. 59. I have taken the value of the jágírs from the Settlement records, or from returns furnished by the Rajahs in the case of the three unsettled political jágírs.

All other minor rent-free holdings have been separately assessed in the course of revision of Settlement, so that the values now given may be considered to be accurate.

Only the totals of the two statements can be compared—

By Mr. Barnes' estimate— Area 1,62,834 Jama ... 2,05,553

By Revised Settlement Returns—Area 2,72,380 Jama ... 1,80,054

Difference in area ... p1,09,546 In Jama m 25,499

In the interval between preparation of the two statements, Sardár Lehna Singh's jágír of Rs. 19,000, some other smaller jágírs, and many petty rent-free holdings, have been resumed; and, on the other hand lands have been assigned in jágír to Rájah Hamídulla Khan Rájauri, to Rájah Jaswant Singh, of Núrpúr, to Rájah Rámpál of Kotlahr, and to Wazír Gosháon of Mandi.

सन्धमेव जयते

TOTALIN PER-	PETUITY AND FOR LIFE.		Лята,	146,180	2,205	15,620	164,005	2,749	2,886	10,414	16,049	2,379 180,054
Total	PETUI For		"oN	17	9	1,828	1,850	6	6	611	529	2,379
si.	FE OR		.smsl	:	791	9,850	10,641	:	:	2,667	2,667	1,526 13,308
HOLDINGS.	FOR LIFE OR LIVES.		.oV	:		1,398	1,399	:	:	127	127	1,526
SE HO		Total in perpetuity.	,amal	46,180	1,414	5,770	53,364	2,749	2,886	7,747	13,382	853 66,746
FRI		Tot. perp	,oN	17	4	430	453	6	6	384	402	853
RENT-FREE		As endon- ment of a Por term of relatives Settlement. institution.	Jama,	:	:	979	979	:	:	69	69	1,048
3 OF		For t Settl	,oN		:	244	244	:	:	=	=	155
CLAS	EASE AND CLASS IN PERPETUITY,	As endon- ment of a charitable or religious institution.	лета С.	3,237	3	3,127	6,364	1,434	823	5,275	7,532	465 13,896
(K)		As e men char or re instii	,оИ	4	1	135	139	4	(6)	320	326	465
RELEASE A		During By may of vince to a Chaudris, family or Kotmál, Sc., shadreidual, Kotmál, Sc.,	Jama,		:	1,379	1,379	:	:	37	37	1,416
RELE	Į.		,0 M		À.	41	#	:	:	7	1 63	43
j.			Лята	4,891	1,414	285	6,590	1,315	2,063	2,366	5,744	82 12,334
T10]		good vion fam indi	.oV	10	4	12	19	10	7	51	63	ļ
CONDITION		Rájáks' Jágírs.	Јата,	138,052	:	;	138,052	:	:	:	:	138,052
		# 17s	No. of holdings.	œ	:	:	80	:	:	:	:	8
		ngs,		:	:	:	:	<u>:</u>	i	;	;	
		Form of rent-free holdings, and whether sanctioned or unsanctioned.		Whole villages	Shares of villages	Maáfí plots	Total	Whole villages	Share of villages	Maáfí plots	Total	sanctioned and
	Form and					onse)	.be	noit	asuc	αU	Kang Total unsa
	Parganah.					I V '	aù qa	ims I	I ,1ù	qıùl	(a, K	Kéng
		. —	District.					ı P				

List of the principal jágirdárs.

69. The following is a list of the principal jágírs in Kángra Proper for comparison with that given by Mr. Barnes:—

No.	Name of Jágírdár.	Jama or revenue demand,	Remarks,					
1	Rájah Jye Chand Ka- toch, of Lambigiraun.	36,000	In perpetuity. The Rájah succeeded his father, Rájah Partáb Chand, in 1864, and is a minor, under guardianship of the Court of Wards.					
2	Rájah Sir Jodhbir Chand, of Nadown, K. C. S. I.	86,079						
3	Rájah Ram Singh of Sibá.	17,792						
4	Rájah Shamsher Singh Goleriá.	20,711	According to the Rájah's return of his collections, the value in grant is Rs. 20,000. In perpetuity.					
5	Rájah Rám Pál, of Kotlehr.	10, 081						
6	Rájah Jaswant Singh, of Nurpur.	2,100						
7	Rájah HamidullaKhán Rejauríwála, of Rehlu							
8	Mían Molak Chand Katoch, of Bijipúr.	2,014						
9	Wazir Goshkon of Mandí.	1,612	Granted in 1859 for good services to Government. The grant is situated in Chhota Bangáhal. In per- petuity.					
10	Mían Kishan Singh Pathániá of Reb.	1,500	In perpetuity. Son of Isri Singh mentioned by Mr. Barnes.					
11	Chaudrí Tegh Chand Indauriá.	1,100	In perpetuity, granted for good service before and during time of the mutiny.					
12	Wázir Suchet Singh Pathániá, of Sa- dhauri.	1,000						
13	Mían Hákikat Singh Goleria, of Májra.	501	Sanctioned for life only, recommended in perpetuity subject to nazarána.					
14	Wazír Harbaksh, Ma- náhas, of Bichwáí	425						
16	Mían Partáb Singh Jamwal, of Hatlí.	412	In perpetuity, at one-fourth nazarána.					
16	Mían Gopál Singh Jamwál, of Kot Pu- lári.	401	Ditto ditto.					

Besides these may be mentioned the Katoch family at Rángar in Tirá, who have a jágír of about Rs. 650 among them, and Mián Narindar Singh and other Katoch in Lambigiraon, who have a jágír of about Rs. 400 in Gurh Jamála, and Híra Singh, Katoch, of Bíjapúr, a cousin of Mián Molak Chand, who has a jágír of Rs. 250 at Atpúr in Lagwáltí.

All these have been sanctioned for life only, but have been recommended tor grant in perpetuity.

Tahri Básis.

Lahri Básis.

described them fully in my para, 37, and have endeavoured to show that they are none of them held on precisely the same tenure as village service lands in the plains. They consist of garden plots or small fields round or near the house of the grantees, and may be divided in two classes—(1st), those held by Brahmans, Rájpúts, and Mahájans. These were ordinarily granted as a favor to men of respectability who held no land, and wanted a place to settle upon, and a garden or small field or two to help to fill the pot; (2nd) those held by artizan or laboring families, granted originally to induce the holders to settle down, and on condition of performance of some occasional service.

In most of these cases no investigation was made at Regular Settlement or during the enquiry into rent-free tenures. They were held to be, as it were, "ábádí," or land under houses, and were commonly not entered even in the "fard lákhiráj," or list of rent-free holdings in the Settlement records. Some of the larger plots were, however, formally investigated and released by Mr. Barnes for term of Settlement.

In the course of the general re-investigation of rent-free holdings conducted during the revision of Settlement I made a scrutiny of all these petty holdings claimed as Lahri básis. Some, which were of more than one acre in extent, or which were not really attached to houses, I summarily resumed or reported for orders of superior authority. The rest I held to be released for term of Settlement under orders of Mr. Barnes. The following statement will show their number and amount:—

First class lahri básis.		Second lahri b			Total area and jama.		Total number of holdings or lahri básis.		Average per lahri básis.		Average jama.	
A cre	98. 1,003	Λcres	955	Acres	1,958	धिन ो		Rovds.	Poles.	As.	<i>P</i> .	
Rupe Jama	es. 1,411	Rupees	1,058	Rupces	2,469	}	7,632	1	8	5	2	

Population.

71. I give below a statement of the population for each parganah according to last census for comparison with that given by Mr. Barnes:—

			====	Pe	PULATION.	PROPORTION TO SQUARE MILES.			
PARGANAH.				Agricultur- ists.	Non-agri- culturists.	Total.	Agricultur-	Non-agri culturists	Total.
Kángra Núrpúr Derah Hamírpúr		***		152,648 61,748 109,001 122,743	58,517 65,620 17,293 57,389	211,165 127,368 126,294 180,132	177 118 220 186	68 126 35 87	245 244 255 273
	Total	***	,	446,140	198,819	644,959	176	78	254

There have been so many internal changes that comparison is only possible of the totals for the four parganals. The increase amounts to Rs. 69,532, or about 10 per cent., notwithstanding that three large and populous taláqas have been transferred in the interval to other districts. Population has, no doubt, increased largely, but not to this extent. It will be noticed that the proportion of non-agriculturists to agriculturists has changed from 33 to 44 per cent. I believe that at the first census a great many non-agriculturists were not counted in the villages. With regard to the results of the last census it may be remarked that the population to the square mile of the Kángra parganah is really very dense if the uninhabitable wastes, or the Dhaulá Dhár range, are deducted. in the valley which stretches from Shahpur to Bejnath it must be at least 400 to the square mile, which is very high for a country so purely agricultural. In Núrpúr the proportion of agriculturists to non-agriculturists is larger than elsewhere; some manufactures are carried on in the town of Núrpúr, and in Triloknáth, Gangtha, and Indaura. Moreover, the pecuhar mixture of the occupations of the cultivator, shopkeeper, and artizan, which prevails in the greater part of the district, is here far less common. The average number of persons to a house is five. There are 596,211 Hindús to 48,491 Muhammadans and 250 Christians.

Note of matters regard-

ing which the customs of Hindús of the hills differ from those of Hindus of the plains.

Mr. Barnes has given a description of the various tribes and castes which for completeness and accuracy cannot possibly be surpassed. I think it, however. worth while to add a few particulars as to general differences of customs and habits of life between Hindús of these hills and Hindús of the Panjáb plains.

In the hills all castes, high and low, sacrifice goats (kátna bakri) at weddings, funerals, festivals, at harvest time, ploughing time, and on all sorts of occasions. In Kulu and other countries among the snowy ranges the sacrifice has a religious signification, and conveys a sense of purification; but this is not so evident in Kangra Proper. No such custom prevails in the plains.

All misfortunes and sickness are universally attributed to the malice or spite (kot, dosh) of some demon, spirit or deceased saint, so also the belief in witches or magicians (den, dogar) is universal.

Excepting widows, women of all classes eat meat: in the plains: Raipút or Brahman women regard eating meat with horror. At weddings: flesh and rice are universally given to the guests instead of curds and sweetmeats as below. All Súdras drink spirits and dance together at weddings, and all women, except "parda nashin Rájpútnis," attend the melas or local fairs. At wedding feasts or other similar entertainments men of all castes, from the Brahman to the Súdra, will sit and cat together in one line (Pangat), arranged strictly according to degree or rank. Food is then handed down to all. On such occasions great quarrels constantly occur among Rájpúts about precedence, which often break up the party entirey.

In the hills it is the father of the boy that sends an envoy to search for a bride for his son; in the plains it is the girl's father that searches for a husband for his daughter. It is a strict rule in the hills that the bride's tray-palanquin or "dola" must be carried in front of that of the bridegroom. In the hills little or no expense attends the "mukláwá," or, as it is called here, the "phérá-ghérá," that is, the bringing the wife for good and all to her husband's home. In the plains it is an occasion of great expense. Married women in the hills make a strict point of never putting off their "bálu" or nose-ring; on the other hand, the putting on the "bálú" with concubinage is in itself marriage among the Girths and some others.

In the plains Rájpúts marry Rájpúts only. Here each class of Rájpúts marries the daughter of the daughters of the class next below his own, and the lower class Rájpúts marry the daughters of Ráthís Thakars or Girths. Hence the proverb—"Satvín pírí Girtini kí dhí Rání hojátí:" In the seventh generation the Girth's daughter becomes a queen.

Except among first class or Jaikári Rájpúts and Nagarkothiá Brahmans, "battá-sattá," or exchange betrothals, are very common, and something is nearly always given as a consideration for the bride. other hand, Raiputs of high family are heavily bribed to marry owing to the feeling of pride which forbids a Rájpút to marry a daughter to any but a man of equal or rather superior family of his own. The prevention of infanticide, both in our territories and in Jammú (where they used to marry many of their daughters) now-a-days drives these Rajpúts to great straits. Not long ago a Manáhas Rajpút, who had three daughters, not finding any son-in-law of sufficient rank according to his notions, kept them all at home till they were quite old maids. He at last found an old bridegroom of ninety, who married two of the three at once for a consideration, but died on the return journey home, so that the two brides came back upon their father's hands. Shortly after the third daughter ran away with a postman or letter-carrier. In the hills, Kaits and Mahajans intermarry, though the former in the plains rank as Súdras, and the latter as Vaisivás. In Gaddí villages Khatrís, Rájpúts, Ráthís and Thakhars all intermarry, and in some places, for instance Kukti in Barmáor, Brahman Gaddís intermarry with Khatris. Gaddís give dower in two forms., viz, sáj, which goes to the husband, and phuloni, which is "istridhan," or the wife's sole property. Among them also the Bhát Brahmans act as Acháraj as well as Páda Prohats that is, they take funeral as well as marriage gifts or fees.

In the hills the death of old people is celebrated by a wake or funeral feast held after the tenth day, at which eating and drinking goes on in much the same way as at a wedding. Among Girths and some other Súdras it is also the custom for the connections to bring an effigy of the deceased in clay, cloth, or wood to the house of mourning, accompanied by drummers and musicians, and to try to dispel the gloom which is supposed to have settled on the immates by the most boistcrous tricks and the broadest jokes possible. On the "kiria" day, that is, eighteen days after the death or thereabouts, another feast is held, and another

goat is sacrificed. In the hills, ten days after a death all the male kinsmen shave their heads as a sign of mourning. In the plains only very near kinsmen shave on the day of death. Formerly, when a Rajah died, every male subject shaved his head, and all the women put off their ornaments. In the political jagirs the custom is so far kept up that at least one man in every family will shave when the Rajah dies. All the Gaddis, even those who live entirely in Kangra, still shave when a Rajah of Chamba dies; the women put off their nose-rings, no meat is eaten for six months, and no marriages celebrated for a year.

Till lately the limits of caste do not seem to have been so Loose nature of caste distinctions in comparations in comparations in comparations. The Rájah was the fountain of honor, and could do much as he liked. I have heard old men quote instances within their memory in which a Rájah promoted a Girth to be a Ráthí, and a Thakar to be a Rájpút, for service done or money given; and at the present day the power of admitting back into caste fellowship persons put under a ban for some grave act of defilement, is a source of income to the Jágírdár Rájahs.

I believe that Mr. Campbell, the present Lieutenant Governor of Bengal, has asserted that there is no such thing as a distinct Rájpút stock; that in former times, before caste distinctions had become crystallized, any tribe or family whose ancestor or head rose to royal rank became in time Rájpút.

This is certainly the conclusion to which many facts point with regard to the Rájpúts of these hills. Two of the old royal and now essentially Rájpút families of this district, viz, Kotlehr and Bangáhal, are said to be Brahman by original stock. Mr. Barnes says that in Kángra the son of a Rájpút by a low-caste woman takes place as a Ráthí: in Seoráj and other places in the interior of the hills I have met families calling themselves Rájpúts, and growing into general acceptance as Rajputs, in their own country at least, whose only claim to the title was that their father or grandfather was the offspring of a Kanetni by a foreign Brahman. On the border line in the Himalayas, between Thibet and India Proper, any one can observe caste growing before his eyes, the noble is changing into a Rajput, the priest into a Brahman, the peasant into a Ját, and so on down to the bottom of the scale. The same process was, I believe, more or less in force in Kangra Proper down to a period not very remote from to-day.

74. I may as well give here a rough summary of the custom custom of inheritance. prevailing in Kangra Proper regarding inheritance, and daughters, powers of gift, adoption, &

Except in those táluques of Núrpúr the tenurcs of which assimilate to the plains, it is the general custom of all tribes in Kángra Proper for the "Jhotá betá," or eldest son, to get something as Jhetunda in excess of the share which the other sons inherit equally with

himself: this something may be a field, a cow or valuable thing. The Gaddis say that among them gets a twentieth of the paternal estate as Jhetunda is saddled with an extra twentieth of the paternal any other eldest son return

In case of inheritance by sons by more than one write the chundevand and not the pagvand rule is followed, that is to say, the first division of the inheritance is made upon mothers, and not upon head of sons. This rule of chundevand prevails I believe universally among all tribes in Kangra Proper, except the Gaddís, a large section of whom are guided by the rule of pagvand. This section consists of those whose original homes are in Barmaor, as distinguished from Gadderán urárh Ráví, or the southern side of the Upper Ráví valley in Chamba. Instances are not rare in Kángra in families of all classes where by consent or by interference of the father in his lifetime, the inheritance has been divided by pagvand, but the general prevalence of the chundevand rule seems undeniable.

Something nearly approaching to a custom of primogeniture prevails in a few families. For instance, the Ránas of Habrol, Gambhár, and Dhatwál give small allotments only to younger sons, which revert to the Rána or head of the family for the time being, in case the younger branch dies out; and the Dhatwál cadets, moreover, have to pay heavy grain rents on their allotments to the Rána, though they are acknowledged to hold as proprietors.

In the case of the Indauria Rajpúts it is asserted that all sons inherit equal shares of the "bas" or residential estates, and that the remaining, which are known as "chaudhar" estates, go to the eldest son as chaudri. But this asserted custom is somewhat obscure, and is disputed. The fact is that the chaudris, interest in the chaudhar estate has changed in degree and in nature since the days of the Rajahs. It then amounted to little more than the right to certain liberal fees on the rents in kind which went to the Rajahs; but the Sikhs leased these rents in kind, and in fact the whole profit and loss on the estates, to the Chaudris for fixed sums.

Among the Kanets of Kodh Sowár, that is, of Chota and Bara Bangáhal, the custom was that the vands or separate holdings were indivisible. If a man died possessed of one vand only, it went to the "Kanna beta," or youngest son; if he held two, the other went to the next youngest. How this custom arose is explained in this way:—In the first place the vands were allotments only capable of properly maintaining one family; in the second place the eldest son used to be away in his father's lifetime doing "chákari," or feudal service of some kind, to the Rájah, and could generally manage to get a grant of land elsewhere, while the younger son stayed at home with his father and succeeded him. An examination of the pedigree trees for these vand or holdings will show that the custom has been in full force up to the present time or till very recently. Among the people concerned opinions differ as to whether it should be enforced by our courts in cases of dispute in future.

I think it should not, as over and above change of circumstances the tenure has been altered by the first Settlement. In place of a mere allotment of fields, the Kanet of Kodh Sowár now owns, besides his fields, a share in the waste lands of an estate which may be compared to a small Swiss canton.

In respect of questions of legitimacy or validity of marriage, the landholders may be put into two classes, viz., first, those whose women affect seclusion and do not work in the fields, and who cannot contract what are known as Jhinjarára or widow marriages; and secondly, those who marry widows, and allow their women to work more or less in the fields. Among the former the son of a "rakhorar," or kept as opposed to a "biotar," or married woman, would be a "sirtora" or illegitimate, and would inherit no share. Among the latter the son of any kept woman (provided she was not of impure race, connection with whom would involve loss of caste) would, by custom or past practice, share equally with the son by a wife married in the most formal manner. Very little outward ceremony is used in the case of a Jhinjarara marriage. It is doubtful whether concubinage, accompanied by the putting off of the outward signs of the widowed state (i.e., resuming the balú or nose-ring) is not sufficient to make a valid marriage according to the real custom of the country; but the husband generally celebrates the event by a feast, and there is a tendency, which I think is right, to consider this a necessary formality. The Gaddis say that among them if a widow has been, as they understand it, lawfully obtained from her guardians in consideration of value given, then she is reckoned a wife, whether any ceremony be performed or not. The feeling among the Kanets is the same.

"Pichlags," that is, sons begotten by a first husband, who accompany their mother to her second husband's house or are born therein, are not entitled to a share. This is a general rule; but the Gaddís and Kanets appear to hold that if a man takes a widow to wife who is at the time enceinte, the child born will be reckoned his child, and no "pichlag."

All tribes agree that a man can adopt a son out of his own gotar " or clan. It is doubtful whether public opinion would support the adoption of a son from another clan if the kinsmen objected, unless perhaps in the case of a daughter's son, and even then there would be a difference of opinion; but the majority would, I think, support the validity of the adoption. Many written deeds of adoption, old and new, are to be found in the district; but writing was formerly resorted to only in cases where a dispute was anticipated, because the adopted son was a very distant kinsman, or for some other similar reason.

With regard to a widow's right to inherit, the Rajputs, Brahmans, Khatris, Mahajans, &2., say that she holds for life on condition of chastity. The Kanets of Kodh Sowar say clearly that, so long as she continues to reside in her late husband's house, she cannot be dispossessed, even

though she openly intrigues with another man, or permits him to live in the house with her. This is the real custom also of the Girths and other similar castes in Kangra, though they do not admit the fact so bluntly.

With regard to daughters, all classes agree that, in default of sons, an orphan daughter has an interest similar to that of a widow, so long as she remains unmarried. The general feeling seems to be that a daughter or her children can never succeed by simple inheritance to landed estate in preference to kinsmen, however remote. This is what the people say when the question is put to them in a general way; but I have seen them take another view in actual cases, and the history of estates shows that daughters have occasionally been allowed to inherit. All, however, admit that, in default of sons, a father can, by formal deed of gift, bestow acquired land on a daughter or her children: and the people of the Kabzewari tálúqas say that such a gift of ancestral land even would not be invalidated by objections made by kinsmen too remote to perform "shradh" or offer the "pind" to a common ancestor. Acording to this the power to object would be limited to the descendants of the donor's great-great-grandfather, for the worship of ancestors is not carried farther. The Gaddis and Kanets, however, dispense with these "shrádh" ceremonies, and therefore can give no limit beyond which the claims of kinsmen should be rejected as too remote. This does not imply that among them the feeling of kinship and of right of succession is kept alive longer; the contrary is decidedly the case. By ancestral land is generally understood land once held by the common ancestor, not all land whatsoever inherited by the donor. I have heard this distinction disputed, but am confident that the balance of opinion would be in its favor if an actual case was put before an impartial jury.

सन्त्रमेव जवते

PART I.

CHAPTER II.—Kulu and Seoráj.

General configuration of the country.

General configuration of the country.

General configuration of the country.

General configuration of the great snowy range known as the midmidle great snown as the midle great snown as the midmidle great snown as the midle great snown as the midle

The Sainj river, which rises in the mid-Himalaya, and joins the Biás at Lárji, cuts it into two parts, which are sometimes distinguished as Kulu Proper and Scoráj. Kulu Proper is shut in to the north-west and west, and separated from tálúqa Bangáhal and the Mandi State by the Bara Bangáhal ridge and the outer Himalaya, which, as I have before said, is held to begin from the bend of the Biás below Lárji.

It contains three great divisions, viz., Wazírí Parol, Lag, and Rúpi. Wazírí Parol (496 square miles) includes all the upper valley of the Biás river down to the junction of the Phijrám river on the right bank, and that of the Parbatti on the left; also the right side of the Parbatti, valley up to the mouth of the Malauna gorge, whence the line climbs on to the ridge which divides the Malauna valley from Mani Karan. In the maps the Malauna river is here made the boundary, which is incorrect. That part of the rest of Kulu Proper which is on the right bank of the Biás is known as the Lag country, which again is divided by the Sarvari river into Wazírís' Lag Sairi (94 square miles) and Lag Mahárájah (84 square miles); and that part which is on the left bank of the Biás down to the Sainj river forms Wazírí Rúpi (677 square miles), the jágír of Rái Gyán Singh, the representative of the Kulu Rájah's family.

Seoráj, which has an area of 575 square miles, lies between the Sainj and the Satlaj, and to the west is divided from Mandi by the line of two small rivers running into the Biás and Satlaj, and rising on opposite sides of the Jalori, or Suket range. This range, which cuts Seoráj into halves, known as Wazírís' Outer and Inner Seoráj, is a great offshoot from the mid-Himalaya, which runs down into Mandi and Suket. In the borders of Mandi it throws off a high and long spur to the north, which advances to meet the outer Himalaya at Lárji, and is only separated from it by the deep gorge of the Biás. It will be seen therefore that, excepting Waízrís' Outer Seoráj, which slopes from the Jalori range to the Satlaj, all the rest of Kulu is a basin, with the narrow gorge of the Biás at Lárji as the only escape channel for its waters.

Half the rim to the north and east is formed by the Bara Bangáhal ridge and the mid-Himalaya, and must have a mean elevation of more than 18,000 feet. The other half of the rim to the south and west is formed of the Jalori range, with its spur to the north, and the outer Himalaya, and must have a mean elevation of nearly 11,000 feet. There is no clear space inside this basin however; between the ranges which form its rim it is choked up with huge ridges, short but of great height, the buttresses of the mid-Himalaya.

76. Kulu has an area of 1,926 square miles; but all but a small portion of this large extent of country is and ever will be waste. The highest villages are not more than 9,000 feet above the sea, and the average elevation of the cultivated and inhabited part is probably less than 5,000 feet.

Look at Kulu from some high point on the ranges to the west in April or May, before the winter snows have disappeared from the top of the lower ranges, and it appears like a huge field of snow sloping towards you, with cracks here and there widening towards the lower edge. It is in these cracks only, i. e., the bottom and lower sides of the valleys, that permanent habitation is possible.

The general appearance of the country from below is very different from that of Kangra Proper: there are no low hills; at every

point, before and behind, high mountains rise up at no great distance, and shut in the view. The lower slopes are dotted here and there with villages, not the scattered houses so common in Kángra, but groups of houses standing as close together as the ground will admit: some are tower-shaped, four storeys high, with but one room to each storey; the sloping roof of stone or wooden slabs with far projecting eaves, and the wooden verandah thrown out round the upper storey, and adorned with carved work, have a very picturesque appearance. The lower storey is occupied by the cattle and sheep and goats, and consequently, instead of the fresh plastered walls and clean swept court-yards to be seen in the low hills, there is as much mud and mess round the houses as in a farm-yard in England. Round the villages come terraced fields, planted here and there with walnut and apricot trees, and fringed with belts of "khársú or morú," evergreeu oaks whose leaves are used for winter fodder; mixed up with the fields and separating them from those of the next village, are slopes of steep grass, and strips of kail pine and deodar cedar forest. the villages, wherever there is some soil and not too much sun, dark forests of reh and tos pines, lit up here and there with patches of maple or horse chestnut, spread along the upper slopes, and are succeededagain by straggling woods of stunted oak, birch, and white rhodo-Rounded grassy summits or bare ridges of rock crown the whole, and here and there up a valley, or through an opening in the mountains, a glimpse is caught of the peaks and perpetual snows of the great ranges of which the mountains described (on which the villages stand) are spurs and offshoots. This is the summer aspect of the country; in the winter the ground is covered with snow for two or three days, or for mouths together, according to situation. It does not usually lie long at heights of less than 6,000 feet, but the aspect has more to do with the time it lies than the elevation.

In the valley of the Biás the mountains stand back on either side for a distance of one or two miles, The valley of the Biás and fine plateaus run down with a gentle slope river. from their bases to the banks of the river. These plateaus are the garden of Kulu. They are closely and carefully cultivated, and watered by canals brought out of the mountain gorges. The river banks are high cliffs hung with bush and creeper; between them the river winds from side to side, now deep and smooth, now feaming down rocky rapids in channels fringed with alder, and through meadows and marshes dotted with ash and poplar. Here and there wooded islands break the stream into several This part of the country is no doubt remarkably beautiful, and has gained for the Kulu valley the reputation of being perhaps the prettiest part of the British Himalayas.

The minor rivers have no proper valley; the mountains rise abruptly from the very edge of the water; this is the case even in the valley of the Satlaj in Outer Scoráj. The Biás rises on the Rohtang Pass at an elevation of 13,000 feet; thence to Lárji, where it leaves Kulu, it has a course of about 75 miles. In the valley from Buruwa to Lárji

its average fall cannot be more than about 62 feet per mile, but on the whole course from the source the average fall is about 125. It is crossed at various places by Sanga bridges built of deodar, some of which are of more than 100 feet span.

78. From the returns the average annual rain-fall would appear to be nearer 45 inches than 50; but the rain gauge stands at Súltanpúr, and in the rainy season the lower part of the valley of the Biás often suffers severely from drought while constant rain is falling from Nagar upwards. Each valley has a character of its own in this respect; but the general rule is that occasional heavy showers below are replaced by constant mist and fine rain at the heads of the valleys.

The mean temperature of Sultanpar, the capital town of Kulu, in the summer months, is given by Messrs. Schlagintweit as follows:—

May		Course of			70.3
	1	WIRE TO		• • •	
\mathbf{June}	23	CHARLES E.	10-3	***	72.7
July					75.2
August		160	(2) · · · ·	• • •	78:1
September	1/2		201	• • •	70.8
October	•••	PERMIT	W		$58 \cdot 9$
${f November}$		V/1 UU/2	J	•••	55.6

But Súltanpúr is only 4,000 feet above the sea, and one of the hottest places in the country. Kulu does not appear to me to have a healthy climate; the natives do not claim for it the merit of being a "narogi" or healthy country as the Gaddis do with regard to the upper part of Chamba on the Ráví, or the Bangáhal Kanets for Bangahal. Intermittent fevers and bowel complaints are very prevalent, and every now and then contagious fever of a very bad type and cholera appear and make considerable havoc. Goitre is common in a few localities, and half-witted or deaf and dumb people are not at all rare. Venereal disease is very common, and people frequently die of it, or of the effects of the doses of mercury which they take to cure it. Seoráj is, I fancy, healthier than Kulu Proper, and the men of the upper villages generally consider themselves safe as long as they stay in them, and at certain times of the year can hardly be induced to go down into the lower valleys. A good deal of all this sickness would no doubt be avoided if more cleanly habits of living were adopted; but there is a rankness of vegetation and a dampness of soil with a hot sun, which would, I suspect, always prevent the country from being a healthy one.

79. According to common tradition and the legend which gives the story of the foundation of the Kulu principality, the time of the Rájahs was preceded by a "Thákúrain," or period of Government by

Thákúrs, petty chiefs of a few villages. These Thákúrs waged war, levied taxes and transit duties like so many German Barons.*

The tradition of such a period is not peculiar to Kulu, but does not seem so remote and ancient here as in Kangra Proper. In many places the sites or ruins of the towers and fortified houses of the Thákúrs are pointed out, circumstantial stories of their exploits narrated, and the boundaries of their territories recollected. Many of the existing kothis or tappas are said to have preserved their present limits from the day when they formed the domain of a Thákúr. But it is hardly credible that they were ever completely independent as common tradition asserts. Without a lord paramount, and with no bond of confederacy, such diminutive states could never have existed side by side in such lawless days for any length of time. It is pretty sure therefore that, with intervals of perfect independence in periods of confusion, they must have been more or less subject and tributary to some stronger power; and I surmise that that power was Suket. I have heard it said that Suket and Mandi were at one time one dominion, and that the families of both Rájahs came from the same stock. It is well known that there was a time when Suket was a much more powerful and extensive principality than at present. Again, with regard to the Rajahs of the extinct principality of Lag, half of which was in Kulu, a tradition declares that the family were originally Diwans or Wazirs of Suket; and one of the many Thákúrs in Rúpi, whose country is said to have been annexed by the second prince of Kulu, is mentioned in the traditional accounts of his overthrow as paying to Suket a quit-rent or tribute of a falcon or hawk.

Suppose some event to have occurred to weaken the power of Suket, and the natural result would be that new principalities would spring up in her outlying provinces. This is how I imagine the Kulu principality to have been first formed, and it is a significant fact that the adjoining principality of Lag (long since extinct) appears to have come into existence about the same time. A popular legend, which, though curious, would not I fear be thought in place in a Settlement Report, describes Sudh Singh, the founder of the royal family of Kulu, as a young Rajpút wandering in search of adventures, and fortunate enough to take the fancy of a powerful "Devi" or female divinity of the country. Having, with her assistance, distinguished himself on the popular side in a revolt against some tyrannical Thakúrs, he was elected Thakúr in their

^{*} Here is an old rhyme referring to these times, quoted to me some years ago when I was Assistant Commissioner of Kulu, by a Brahman at Nagar and said to refer to a Thákar of Nagar, named Busil:—

[&]quot;Bárah peti, Athárah dáni, "Busil Rājah sár na jani."

[&]quot;Twelve pumpkins, eighteen octroi collectors, "Busil, the king, does not know what justice is."

The complaint of a man who had brought twelve pumpkins to market. The king had eighteen octroi collectors; twelve took one pumpkin each as his due, and the other six followed him, dunning for their dues of six more.

stead, and from that beginning soon conquered the whole of Wazírí Parol, and assumed the title of Rájah. From this date to the Sikh annexation the history of his descendants, the Koli Rájahs of Kulu, is the history of the country, and it may be divided into three periods. The first begins with the establishment of Sudh Singh as Rájah or Rána of all Parol, which happened some fourteen generations or probably 400 years ago, and ends with the death of Rájah Kalián Singh, his great-great-great-grandson. The second, the period of greatest prosperity, begins with the reign of Rájah Jaggat Singh, and ends with that of his great-grandson Rái Singh. The third, the period of decline and fall, begins with the reign of Rái Jey Singh, and ends with the capture of his brother's great-grandson, Rajah Ajit Singh, by the Sikhs in A. D. 1840. I give in the fly-leaf a pedigree tree of the family for reference, which I believe to be accurate.*

80. Sudh Singh, having made himself master of all Parol, was First period of the succeeded by Bahádar Singh, who is said to history of the Kulu have overthrown many petty Thákúrs and annexed their dominions, and in this way to have added to Parol all Wazírí Rúpi, and something more than a third of Inner Seoráj, consisting of a strip of upland country all along the upper slopes of the mid-Himalaya from Shangar to Tung. Henceforth to the accession of Rájuh Jaggat Singh and end of the first period, the limits of the principality seem to have remained unchanged. The rest of what now constitutes Kulu seems at this time to have been divided as follows:—

The Lagwati Rajah held the rest of Inner Seoraj, the northwest quarter of Outer Scoraj and all Lag. The eastern half of Outer Seoraj was subject to Bisahir, and the south-west quarter to Suket.

The boundaries of these hill principalities were perpetually advancing and receding, but there is no doubt that in Kulu at least the boundaries above given remained in force for a considerable time, for I have noticed that any ordinary peasant will quote them as the ancient limits of Kulu and Lag. The absence of fighting or disturbance of boundaries of the principalities in Kulu, which distinguishes the reigns of the last four Rajahs of the first period, has probably something to do with the subjection of the hills to the rule of the Moghal emperors of India, which was first thoroughly effected about the commencement of this period by the Emperor Akbar in A. D. 1556 (see page 47, Barnes' Settlement Report). For two hundred years after this the Rájahs of Kulu, like the other hill princes (with intervals of independence in times of confusion), paid tribute to the emperors. present representative of the family possesses copies of some orders sent by the emperors to his ancestors, in which they are addressed as zamíndárs of Kulu.

^{* (}For Pedigree tree, see page apposite.)

Redigree of the Rayor of Hale
Such Singh
Rahadur dungh Garah Singh Gabat Jarah
Fichan Lingh
Buthy Virial + 1880. socrating to Baptain Heresust
man einoh
Ju Singh Paddam Singh Shea'i Singh
Church Sudur Prem dingh
Hapuru Bole Thakur
Ram Singh Bya Kawase Sullin Plan Gyan
Pirtham Singh Singh Present head of
Bid of D. Bikrama Kishen Sagaar the family in Kules
Crown Thorhalu
aject Singh Partal Singh Ranshir Hira Singh.
A. A. p. at Rana of Shangm Shangri A.D. 1841 in the Simla territory
The said to the sa

The family say that Sudh Singh was the banished son of a Rájah of Miápúri, in Hindústán. Vulgar tradition says briefly that his ancestors were for some time small

81. The second period begins with the overthrow of the kingdom of Lag by Rájah Jaggat Singh of Kulu Second period. in concert with the Rajah of Mandi. this time, besides the parts of Kulu mentioned above, the Lagwatí Rájah seems to have also possessed Kodh Sowár of Chhota Bangáhal, and out of the country now included in the Mandi State, all the slope to the U'l river from the outer Himalaya (the upper part of which is now known as Choár), and all the country now known as Mandi-Seoraj. Of this territory, at the division which followed the conquest, Mandi took Mandi-Seoráj, and all the rest seems to have gone to Kulu.* Rájah Jaggat Singh afterwards took kothis Sirigarh and Naraingarh (in Outer Seoraj) from Suket. His son and successor, Rajah Bidhi Singh, seized Lahaul, and added Dhol and Kandi to his territory in Outer Scoráj by conquest from Basáhir. He was succeeded by his son, Rájah Mán Singh, in whose time the fortunes of the Kulu principality reached their highest pitch. He completed the present tálúqua of Outer Seoráj by taking kothi Pandrábis from Basáhir, and carried war across the Satlaj, annexing Shangri, and taking tribute from other petty States, such as Komarsen and Kót Gurú.†

It was in his time also that Pirthi Pál, the last Rájah of Bangáhal, was treacherously murdered at Mandi by his father-

Thakars somewhere in the upper valley, and this is the likelicst version.

The fact that the family have always borne the affix of Singh instead of Sén or Pál the usual Rájpút affix, goes to prove that they were not of pure Rájpút blood; probably they were Kanets by origin. Since I wrote the first part of this note and the sketch of Kulu history given in the following pages, I have seen Captain Harcourt's interesting book, and observe that he makes Sudh Singh the 78th in descent of a line of petty princes, and the first of them to adopt the affix of Singh instead of that of Pál. I had heard that this long stem was sometimes attached to the family pedigree tree, but considered the generations above Sudh Singh to be purely mythical. The common people of Kulu certainly hold that the family first rose to what may be called princely estate in his person.

* The last Rájah of Lag, Jye Chand, and his brother, Sultán Chand, seem to have fought hard. A large cave on a mountain above Sultánpúr is shown as their favorite hiding place when carrying on a gnerilla war against Jaggat Singh, and a pillar near the palace at Sultánpúr is said to be built over the head of one of the brothers, who was caught and decapitated at last after giving a great deal of trouble.

+The following is a fragment of an historical ballad which I have heard sung, and which is perhaps worth quoting as a specimen of Kulu poetry:—

Phulan phaláli, tabhi phulí karri. Mán Singh Basáhir már Ráni dakki Kuhluri. Tárah mári Tháktiri, bárah dakki Tikí. Ráni Kuhluri bhiti kághaz likhi. Dúngi nadi na páni bhare lámbhu. Rájah Basá hir máru, sárá Basáhir kámú.''

which may be literally translated into rough rhyme as follows:-

After the flowers have flowered, then flowers the Bur. Mán Singh conquered Basáhir, and seized the Queen of Kuláur. He conquered 18 Thákúrs, seized 12 King's sons in all; The Queen of Kulhur put a writing upon the castle wall. To fill the pail with water you must go to the deep river. Mán Singh conquered Basáhir: Basáhir trembled with fear.

in-law, Sudh Sen, Rajah of Mandi. Though Man Singh had married Pirthi Pal's sister, this did not prevent him from joining with his murderers to divide the victim's territory.

In this way Bara and Chhota Bangáhal, and a part of Bír Bangáhal, fell to Kulu, and the rest of the Bangáhal territory, as it then stood, seems to have been incorporated by Mandi and Kángra. * Mán Singh seems to have been always fighting; he is said to have taken from Mandi, and held for some time, the famous salt mines of Komádh and Dirang.

He was at last surprised and killed by the Komarsen Rajah, into whose country he had been enticed unguarded by an intrigue with a woman. The uneventful reign of his son and successor, Rai Singh, concludes the second period; but before going on to the third, an event, which happened in Jaggat Singh's time, may be mentioned, as it had an important influence on the history of the country.

Jaggat Singh coveted a treasure said to be in the possession of a Brahman (a jewel according to the Brahman annals, but may be it was a daughter). The Brahman, unable or unwilling to consent and pressed to the uttermost, set fire to his house, and perished with all his family in the flames. A curse fell upon the Rájah; everything he saw, smelt or tasted, seemed to him to be smeared with blood. By the advice of the Pandits, in the hope of removing the curse, he sent a Brahman to Oudh, who stole and with miraculous aid brought to Kulu a famous idol, the Thákúr Rugnáthji. The Rájah put this idol on the throne, proclaimed himself to be merely the first servant of the temple, and the curse was removed. From this time till its fall this remained in theory the constitution of the principality. There was no distinction between the royal treasury and that of the temple of Rugnáth, and the Rájahs, on the great festival days, took the front place among the priests and attendants. To the great influence of this idol and its priests may in part be attributed the most unusually large assignment of land to temples and priestly families which prevailed, and still prevails, in Kulu.

82. The period of decline begins with a revolt raised against Jye Singh, son of Rájah Rái Singh, by one of the seizure of the country by the Sikhs.

Third period ending in the seizure of the family of the Wázírs of Diál, who had been banished the country. This family always figured very prominently in Kulu history, and has some influence at the present day. The result of the revolt

^{*} The Bangáhal kingdom is popularly said to have at one time had a revenue of a lakh, and to have included, besides the present tálúqa of that name, Piprola, Lanodh, and Rajjer, and much country now in Mandi. The founder seems to have been a Brahman, though the present Bangáhaliá Rájputs, to prove their pure Rájput descent, say he was not a Brahman, but a Rájput, who had become a Brahmchárj Sádh. According to legend he killed a demon, who infosted Bangáhal, and founded the principality. Pirthi Pál is said

was that Jye Singh was driven out of the country, and a brother, Paddam Singh, put on the throne to be superseded a little later by another brother, Thedi Singh. In the confusion Mandi took possession of the greater part of the Choár country, and Kulu never regained it, except perhaps for a time under Pritham Singh, some thirty years after. Thedi Singh found the royal authority weakened by the events of his brother's reign, and to confirm it planned and successfully carried out a coup detat: he contrived by some pretext to collect those whom he feared or considered as enemies at the palace, and after drugging their liquor (heavy drinking is a sure accompaniment of every assembly in Kulu) attacked them suddenly and put them all to the sword, to the number, so says tradition, of three hundred and sixty. This he probably could not have effected if, like former Rájahs, he had relied entirely on the local militia or feudal service of the Kulu landholders; but one of his precautions had been to gradually collect a considerable body of Berágis as a body-guard, all or nearly all of whom were foreigners, natives of the plains of India, and this was the first use he made of them. *

This ferocious measure did not, however, prevent, and perhaps helped to cause, another extensive revolt, which was headed by a pretender to the throne, who asserted himself to be the Rájah Jye Singh, who had been driven out by the first rebellion. This pretender is said to have been a Sanyási faqír, who had formed a connection with a Patra (Hindú dancing girl) who had accompanied Jye Singh in his flight from Kulu and subsequent wanderings. With her assistance he contrived to answer questions, so as to deceive most of the Seoráj and Rápí people as to his identity, until at last proof was brought that the real Jye Singh had gone to Oudh as a faqír and died there.

The di Sirgh had no sons by his Ránis, or Rájpút wives, so he was succeeded by his son, Prítham Singh, who was illegitimate, or of impure blood, as his mother was a Kwási, that is, a Kanet girl married by a sort of left-handed ceremony. He died in A. D. 1800, or a little later, after a long and tolerably prosperous reign, leaving the throne to his son, Bikramá Singh. †

to have been his descendant in the twentieth generation. After Pirthi Pál's death, his descendants seem to have now and again attempted to revive the principality, but without success, though some of them seem to have held a small part of it in jágír.

^{*} These Berágís were of course an order of Hindú ascetics: in those disturbed times their religious character and organization facilitated their revings about India, and served as a bond of discipline; they employed these advantages to form themselves into bands of mercenary soldiers or companies of traders. Thedi Singh settled many of them in Kulu on grants of land, which are now held by their descendants. They form a caste apart under the name of Berágís, but have lost all religious pretensions, and are mere peasant proprietors.

[†] In the chronicle of the family of the Rájahs of Kulu, compiled by some Pandit of theirs, from which I have taken most of this history, the dates given are all evidently wrong, every thing appears to have been antedated and each reign prolonged, with the object of increasing the antiquity of the dynasty.

More than 50 years before this the real authority of the Moghal emperors had finally passed away, and a period of general anarchy had followed, in the course of which the Gurkhas issuing from Nepál had conquered all the hill country up to the Satlaj; and Sansár Chand, the Katoch Rájah of Kángra, had made tributary to himself all the hill chiefs between the Satlaj and the Rávi. The Rájahs of Kulu paid tribute to the Gurkhas for Shángri, and to Sansár Chand for Kulu, * but they seem to have got off lightly, and to have been not much interfered with. The situation of the country far back in the high mountains was its protection, as it had been before. This immunity was not, however, to last much longer. In 1806 the Gurkhas invaded Kángra, and in 1809 Sansár Chand, in desperation, called in the aid of Ranjít Singh, the ruler of the Sikhs.

The Gurkhas were driven back behind the Satlaj, and Ranjít Singh became master of the hills. He sent a Diwan to Kulu with a demand for tribute, which was sent to the amount of 40,000 rupees.

Three years later, on a second demand not being complied with, an army under Diwán Mokam Chand crossed the Bajaura Pass and encamped in the valley; negotiations began, and the Sikhs are said to have demanded an annual tribute of Rs. 50,000, to which the Rajah would not agree. Thereupon the Sikhs advanced, and the Rájah fled up the mountains, leaving his palace and capital of Sultanpur to be sacked by the invaders. Eventually he had to bribe them to leave the country, by paying them all the money he could scrape together. † About this time, in 1814-15, the Gurkhas were driven back into Nepál by the English, and the Governor General granted a sanad for Shangri to the Rajah, who, like the other Cis-Satlaj hill chiefs, had taken side against the Gurkhas. Bikramá Singh, like his grandfather, had no sons by his Ránís, and on his death in A. D. 1816 left the throne to Ajít Singh, his son by a Kwási. The Rájah of Mandi, by deputy, performed the ceremony of investiture, or seating Ajít Singh on the throne. I mention these facts as they led to a disturbance, for soon after a party in Kulu, headed by some influential Wazírs, stirred up Kishen Singh the Rájah's uncle, who was residing in Kángra, to dispute the succession.

Sansar Chand, the Katoch Rajah, in spite of his reverses, still claimed the right of conferring investiture as lord paramount of the Jalandhar circle of hill chiefs, and in revenge for its disregard he assisted Kishen Singh in collecting a force in the Katoch country

^{*} Moorcroft mentions in his travels that he heard that Ghamand Chand, Katoch Rájah of Kángra, father of Sansár Chand, invaded Kulu.

[†] Moorcroft mentions that in A. D. 1820 Sobhá Rám, Wazír of Kulu, complained to him of having had to pay Rs. 80,000 to Ranjít Singh for allowing Shujá-úl Múlk, the ex-king of Kábul, to pass through Kulu en route to Ludiánah. This was probably only one of the offences imputed to Kulu by Ranjít; but the Wazír mentioned it as the only one to make out that Kulu had suffered for compliance to the English. Shujá-a Múlk in his diary abuses the Kulu people, and says they treated him most inhospitably.

with which to invade Kulu. The first attack was repulsed; the second, with the aid of a Mandi contingent, advanced into Kulu, and seemed about to succeed, when the Mandi Rajah, in obedience to an order obtained by Kulu from Lahore, threw his weight on the other side, and Kishen Singh was made prisioner with all his force.

The Katoch men in it were stripped naked, and left to find their way home over the mountains in this disgraceful plight. A pithy rhyme is repeated in Kulu to preserve the memory of this achievement. After Kishen Singh's death, which happened immediately, a boy (who will have to be mentioned hereafter by the name of Partáb Singh) was produced by his friends as his posthumous son, but the other faction called him a suppositious child, and the son of a Bangáhaliá Mián. The Mandi Rájah, as a reward for the assistance he had given against Kishen Singh, claimed and obtained two forts and a piece of Choár, the only remaining part of that country which Kulu had up to this time managed to retain.

- In A. D. 1839 the Sikh Government sent a force under General Ventura against the neighbouring state of Mandi. It met with slight resistance, and the Rájah of Mandi was made prisoner and sent to Amritsar. Having penetrated so far into the hills, the opportunity of attacking Kulu was too good to be lost; so on the pretext that Kulu had shown a disposition to help Mandi, a force under the Sindhánwálah Sardár was sent into the country. No resistance was made, and the Rájah, beguiled by fair promises and wishing to save Sultánpúr and his palace from another sack, allowed himself to be made a prisoner.
- After this date the Koli Rájahs were never reinstated, so I shall stop here and make some remarks the on the character of fheir government, Government were petty despots in league with the priests, often cruel and avaricious, recognising very faintly any law or custom, and held in check only by the fact that their power was based on the military service of all the landholders of the country. But as the people were by nature very subservient to constituted authority, very superstitious, easily overawed, and selfishly disunited, the Rájahs and their favorites did much as they liked, or as their jealousy or avarice prompted them. A man's ancestral house and lands were sometimes confiscated and transferred for no fault. To seem to be well-to-do or influential was to be in danger. As an example, when I was Assistant Commissioner of Kulu in 1862, a large sum of old money was accidentally exhumed in Kothi Barágarh. On enquiry it appeared that it had belonged to a family in which the women were hereditary foster-mothers to the royal family, and which had thus acquired wealth and influence. Three generations ago, on some slight pretext, the Rajah suddenly seized the whole family, and buried them all alive, men, women, and children, probably because the hidden treasure was not forth-

coming. The only survivors were a woman and her infant, who escaped because the mother happened to be serving at the time as wet-nurse in the palace. Near the old castle at Nagar are the monuments of the Rájahs; the female figures carved on them represent the queens, concubines, and slave girls, who were burnt alive on the funeral pile of their lord and master,—a safe way to relieve the jealousy of a dying Rájah, and to save his successor the trouble and cost of looking after the morals and maintenance of the reliets. The number of women thus burnt at one Rájah's funeral was often prodigious. Quite as great tyranny, however, prevailed in other petty hill states; yet one often hears the time of the Rájahs favorably spoken of as a "Dharm Ráj," or rule of church and king; but this is generally when the speaker is smarting at the working of some law of ours, which appears to him to disagree to his prejudice with old customs or privileges.

84. Measures taken by the Sikhs for the subjection of Seoráj; surprise and destruction of one of their armies.—To return from the above digreession to the history of Kulu. As soon as the Sikhs had got the Rájah into their power, they showed an intention of taking possession of the whole country; and as the quickest means of reducing the hill forts of Seoráj which still held out, a force was detached, which marched through that country, carrying the Rajah with it, and compelling him before each fort to order the commandant to surrender. The Sikhs, completely confident, committed excesses, and treated the Rajah with brutal want of courtesy; his guards are said to have amused themselves by pulling him on to his feet by his long The hill-men are remarkable for the loyalty and respect they have for their hereditary Rájahs, and the report of this indignity augered them particularly. A plot to attack the Sikhs and rescue the Rájah was devised by Kapúrú, Wazír of Seoráj, the head of a branch of the family of the Wazirs of Dial. A sort of fiery cross was sent round, and men were secretly mustered from all parts of Seoráj. The Sikh force was probably about one thousand strong; it had done its work, and had returned from Outer Seoráj by the Basleo Pass. A little way below the fort of Tung, the road, a mere foot-path, and here very narrow, runs along the bank of a wooded ravine; in these woods the Seorájís lay in ambush and awaited the Sikhs, who came marching along in single file and undisturbed by any feeling of insecurity. When that part of the line which held the Rajah came opposite the ambush, a sudden rush was made, a few men cut down, and the Rajah caught up and carried swittly up the mountain side. At the same time all along the line rocks were rolled down and shots fired from above at the Sikhs, who were seized with a panic, and fell back into the fort of Tung. Here they remained two days, till they were forced to move out by the failure of their provisions. They were attacked again in the same way as they marched down the valley. and made slow progress. At last they struck up the mountain side in Kothí Lohánda, hoping to get supplies and uncommanded ground in the villages above. But they did not know the country, and only got on to a particularly barren, steep, and rugged hill side where they could barely keep their footing, and did not even find water to drink. The light and active hill-men kept above them wherever they went, knocking over some with rocks, and driving others to fall over the precipices. After a night spent in this way the miserable remnant were driven down again into the valley, and there induced to give up their arms, on the promise that their lives should be spared. * But no sooner had they been disarmed, than the Seorajis set upon them, and massacred them witout pity. One or two eamp-followers, not regular Sikhs, were the only survivors. At the news of this triumph, which occurred in the spring of A. D. 1840, some of the Kulu people gathered on the hills round Sultánpúr, and made an attempt to rescue the two Ránís who were detained in the palace there; but the Sikhs easily repulsed them. Ajít Singh, the rescued Rájah, retired across the Sutlaj to his territory of Shangri. Here he knew he would be safe from the revenge which the Sikhs were sure to take on the Seorájís; for the Satlaj was the boundary line between the Sikh and English Governments, and the Rajah held Shangri from the latter, as I have mentioned before. A Sikh force soon after marched to Seorái, and found the country completely deserted; every soul had fled into inaccessible places in the forests high up the mountains. After burning and plundering some villages the Sikhs retired, and handed over the country in "ijára," or farm, to the Rájah of Mandi for an annual rental of some Rs. 32,000.

85. In Kulu, however, a Sikh force was retained, and a kárdár Proceedings of the Sikhs appointd to the management of the revenue. In the autumn of 1841 the two Ránís escaped from their prison in the palace by a tunnel which they had secretly dug out under the walls, and fled up the mountains. They were on their way by a circuitous path to join the Rájah at Shángri, when they heard the news of his death, which happened there in September 1841. Instead of going on to be burnt with his remains according to the custom of the family, they returned to the palace at Sultánpúr, and began intrigues with the Sikh officials with regard to the choice of a successor to the title of Rájah.

The Sikhs at this time seem to have intended to give up the occupation of Kulu, and to install as Rájah some one of the family to hold the country at a heavy tribute. Mahárájah Sher Singh, who had succeeded Ranjít Singh about two years before this time, had been much in the hills, and was inclined to be lenient to the hill chiefs. When Ajít Singh died at Shángri, Mr. Erskine, the Superintendent of Simla Hill States, made an elaborate enquiry as to the succession to that fief, and reported in favor of Rambhír Singh, the infant son

^{*} It is said that the Seorájis sent four ro five low caste men, dressed as Brahmans into the rough entrenchment which the Sikhs had thrown up. These pseudo-Brahmans, with their hands on a cow's tail, swore that the lives of the Sikhs should be spared.

of Mián Jaggar Singh, who had accompanied his first cousin Ajít Singh to Shángri.

Jaggar Singh was himself alive, but was passed over because he was partly dumb and almost half-witted. After this the Ránís sent for the child to Sultánpúr, and the Sikh officials there also admitted his claim. It was determined that he should be sent to Lahore to receive investiture; but on the way, at Mandi, he fell sick and died. The Sikhs then selected Thákar Singh, a first cousin once removed, of Ajít Singh, made him Rájah, and gave him Wazírí Rúpi in jágír. It is said that they offered to hand over the whole country to him at a heavy tribute; but Thákar Singh was a dull and timid kind of man, and refused the responsibility. Shángri remained in possession of the imbecile Jaggar Singh.

86. Three or four years later, in March 1846, at the close of the Annexation to British first Sikh war, the Trans-Satlaj states, that is, territory and subsequent history. the Jálandhar Doáb and the hill country between the Satlaj and Rávi, were ceded to the English Government by the Sikhs, and Kulu, with Láhoul and Spiti, became a tahsíl of the new district of Kángra.

The Commissioner of the Trans-Satlaj States (now Lord Lawrence) marched up to Sultánpúr, and made a summary Settlement of the country in the Biás Valley. In the antumn of the same year the tahsíl, which then included tálúqa Bangáhal, was transferred to the jurisdiction of the Superintendent of the Simla Hill States.

In 1847 Mr. Erskine, the Saperintendent, was engaged for some time in Kulu Proper and Seoráj in completing the summary Settlement and investigating the rent-free tenures. Soon after Major Hay was appointed Assistant Commissioner in charge of the tahsíl, and fixed his head-quarters at the old castle of Nagar in Parol. About the same time the tahsíl was again united to the Kángra district, and at the request of the landholders, the tálúqa of Bangáhal was separated from it and added to tahsíl Kángra.

The Government confirmed Thákar Singh in his title of Rájah, and gave him sovereign powers within his jágír of Rúpi. Jaggar Singh of Shángri made a claim at Simla, but was told to be content with what he had got. He had no son at this time; but one named Híra Singh was born a few years later. On Thákar Singh's death in 1852 there was some question whether the whole jágír should not be resumed, as the mother of his only son, Gyán Singh, was not a regular wife, but only a Kwási. It was decided to give him the title of Rái instead of Rájah, and only half the jágír with no political powers; but three years later, on a reconsideration of his claims, the resumed half was given back to him. Government, however, gave no powers, and reserved to itself the exclusive right to fell and sell timber in the whole jágír. Shortly before the outbreak of the mutinies in the spring of 1857, a man appeared in Kulu and asserted himself to be the Partáb Singh who, after the death of

Kishen Singh, was, as mentioned above, put forward as his posthumous son. Perhaps he was the man, though Partab Singh had disappeared for some time, and had been believed to have been killed fighting against us in the first Sikh war. One of Ajít Singh's Ránís and some other people in Kulu believed him and befriended When the news of the mutiny arrived, this man began intriguing and trying to get up a party. He wrote letters asserting his claim to the throne of Kulu, and vaguely inciting an insurrection against the English. Major Hay, the Assistant Commissioner of Kulu, arrested him, and he was hung for treason at Dharmsálah. The common people in Kulu believe that it was the real Partáb Singh who suffered; others, particularly those connected with Rái Gyán Singh, assert that the man was an impostor. only other incident connected with the mutiny is the arrest of a party of fugitive sepoys in Spiti. Those few of the Siálkót mutineers who got away from the field of Trimu ghat, fled into the Jammu hills. A small body of them, in the attempt to avoid British territory and return by a circuitous route to Hindústán, made their way through the mountains to Ladákh, and thence to Spiti, which they reached in a miserable plight. The Spiti men detained them, and sent notice to the Assistant Commissioner of Kulu (Mr. G. Knox), who came at once with a few police and arrested them.

87. The Kulu tahsíl was divided for administrative purposes into two parganahs, Kulu Proper with Láhoul, and Seoráj with Spiti. A Náib-Tahsíldár was placed in independent charge of the latter division, and stationed at Plách in Inner Seoráj. At the time when this arrangement was made it was thought that Spiti could only be approached by the passes which lead into it from Basáhir territory on the Satlaj. It was soon discovered that by far the shortest route was that by the Hamta Pass into Kulu Proper; but the Spiti revenue continued to be paid into the Plách treasury till a year or two after commencement of revision of Settlement, when, with the sanction of Government, the tálúqa was transferred to the other parganah.

The parganah in Kulu is divided not into tálúqas but into wazírís, which again are subdivided not into Minor divisions. mauzahs but kothis. Under the Rajahs there was a wazír or civil governor over each wazírí, whose chief business was to collect accounts of the revenue from the pálsarás or chief officers of kothis, and report to the "chabútra wazir" or prime minis-Large rivers, or the water-sheds of big ranges, mark the boundaries of the waziris; the boundaries of kothis in waste lands were often not so distinct. Some of the kothis, however, have preserved their present shape since the days when they formed the estate or territory of some Thakar or petty chief, and in these cases the line, having once been political, was generally clear and well known. The word kothi was the term for a granary into which the grain-rents paid to the Rájah were paid. Hence the fields, the rents of which went into the same store-house, formed a circuit known as one kothi.

Each kothi contains from two to five subdivisions known as "phátis," and each "pháti" from one to twenty hamlets known as "gráon." The "páthi" was, in origin, rather a subdivision of the population than of the lands of a kothi. The men of each "pháti" took a turn in performing the "begár" or forced labor or service exacted by the State. The "gráon" is a collection of houses standing together and bearing a common name, sometimes composed of a single house, sometimes of from thirty to forty. The "gráon" has no boundary in the waste lands, but all the fields owned by its residents are said to belong to the "gráon," whether they lie round it or are at a distance, and mixed up with the lands of other hamlets.

- 89. Under the Rájahs each kothí had a large staff of officials, all of whom were appointed by the Rájah, and paid by him in one way or another. I give below a full list of them:—
 - (1). A pálsara, in charge of the whole civil administration.
 - (2). A kothiála, treasurer or store-keeper.
 - (3). A panjaúli, who collected supplies for the royal kitchen, milk, curds, wood, &c.
 - (4). A káit, or accountant.
 - (5). A jatálí, or messenger and watchman.
 - (6). A seek, who managed and distributed the "begår" or forced labor. In Seoráj this official was called a bhatangrú.

Besides these there were the negis, who were military commandants, but some of whom may nevertheless be ranked as village officials; for instance, the negis who commanded the "misl," or militia regiments of the kothis, and some of the Garhiya negis who commanded particular hill Forts.

These old administrative arrangements were in great part thrown aside and destroyed in the three or four years of Sikh occupation. Mr. Barnes appointed one headman in each kothí with the title of negí, and made him responsible for the collection of the revenue and the carrying out of orders. Under him two or more deputies were appointed, one for each "phatí," or for two or more "phátís." These deputies took the title of lambardár; but their position and duties are rather those of the "seok" and "paujaúli" mentioned in the list above. The negís and lambardárs were paid out of the five per cent. on the revenue which the Government allows to village headmen, the larger share (or three-fifths as a rule) going to the negí. Village watchmen or messengers were also appointed for each kothí under the name of "karauk," and paid by a cess in grain leviable on each house. Some years later, in 1862-63, "rákhás," or forest watchmen, were appointed by Government in each kothí, and their pay arranged for in the same way.

90. The original theory of property in land in Kulu was Agricultural tenures, that which I have described at length in para. 25 with reference to Kángra Proper. The Rájah was the landlord of his whole principality, the peasants were his tenants, each for his several holding of cultivated fields only. Their warisí or hereditary tenant right was not so strong as in Kángra. A Kulu proverb or old song may be quoted as significant of the fact, which runs as follow: "Zámín rai ki, ghar báiki," that is, "the land is the prince's, the house is the father's." But ejections, except for treason or great crimes or failures to pay revenue, were felt to be acts of tyrainy entirely opposed to the popular ideas of the Rájah's duty; so, though they seem to have not been very infrequent, they do not in any way disprove that the peasants had a right of property in their fields. In the waste lands the peasants' rights were of the nature of rights of common. It is unnecessary for me to say more with respect to the general nature of rights in waste and cultivated lands, as the description given for Kángra, and referred to above, applies perhaps more accurately to Kulu than to any other part of the district.

91. The form of the holdings of the Kulu peasants must, however, be described, as it differs from that ordinarily in Kangra. Mr. Barnes, in his para. 399, compares the Kulu kothi to the tappa of Nadaun, and at first sight there is some resemblance. But the proprietors of the fields attached to a hamlet in Nadaun are

the proprietors of the fields attached to a hamlet in Nadaun are always, or almost always, kinsmen, the descendants of a common ancestor, who hold the fields in shares according to their pedigree tree and the Hindú law of inheritance. The fields also, with very rare exceptions, are entirely in a ring fence. On the other hand the proprietors of a Kulu hamlet are generally members of several distinct families. Even where there are several households, all kinsmen, or belonging to one family, the title of each household to its fields often appears to be distinct in origin and unconnected with the kinsmanship. Each family or household has its holding or share of one; but such holding is not in the shape of an ancestral or customary share of the fields round the hamlet, but rather in the shape of an arbitrary allotment from the arable lands of the whole country. The fields of which it is formed do not all lie in a ring fence: most do so no doubt; but, excepting tracts where the hamlets are very far apart, many will be found under the walls of another hamlet or away in another phátí or kothí.

All the arable lands seem, at some time or other, to have been divided into lots, each lot being of presumably equal value and calculated to be sufficient to provide subsistence for one household. The lots have now, in most kothis, got more or less confused and unequal; fields have changed hands; new fields have been added from the waste; some families have multiplied and subdivided their lot, while others have got two or more into their possession:

still sufficient traces everywhere remain to show what the tenure originally was. The original theory of it seems to me to have been that each head of a household was entitled, in return for rent or service due from him to the state or common-wealth, to a lot or share of arable land sufficient to support one household. No man wanted more land than this, as, shut in by these high mountains, land was a means of subsistence, not a source of wealth. excepting the chief and a few high officials above and a few musicians and out-castes below, the whole society consisted of peasants equal among themselves, or at the most split into two or three grades only. The lot, being calculated to support only one family, was not meant to be divided, and with the house to which it was originally attached, was handed down unchanged from generation to generation. If a holder had several sons, those who wished to marry and live apart would have to look out for separate lots, and the paternal house and land would pass to one son only.

Such a tenure I believe to have prevailed from very ancient times in the countries far back in the Himalayas which border with Thibet, or have, at one time or another, been included in that empire. I have noticed what appear to be forms of it in some parts of Chamba and in Kanáwar, in Spiti and Iahoul, and in parts of Ladákh.* I attribute to this tenure, or ratter to the same causes which have created it, the prevalence of polyandry in some of these countries, and enforced celibacy of younger brothers in others. As these countries became fully populated, and it became difficult to get new allotments, one can see how some castom restraining the increase of families would very probably be adopted.

From the reports of old native officials and an examination of old papers it appears that in the times of Jeolabandi, or classifithe Rájahs the landholders were divided into two cation of the holdings in classes, viz., 1st, those liable to military service; the times of the Rajahs, 2ndly, those liable to menial service. first class consisted of Kanets, with a small admixture of Brahmans who had taken to the plough. The second class consisted of daghis, the general name for the handicraftsmen and impure classes, answering to the kamins of the plains. A holding of the first class was known as a jeola. The standard size of jeola may be put at twelve bhar of land: of this, on an average, six bhars were held rent free in lieu of service under the name of bartojeola, the rest formed the "hánsilí" or revenue-paying jeola, on which the Rájah took rent in cash and kind. Sometimes a family holding only one jeola furnished two men for service and got two bartos or the whole jeola rent-free. A family might hold as many "hánsilí" jeolas as it could acquire, so long as it managed to pay the rent for them; but to hold two or more was, I think, very exceptional.

^{*} This tenure seems to me to bear some resemblance to that prevailing in England in Saxon times, by which the arable lands were divided into allotments called Hides, and like that it was probably popular in origin, the theory of the land belonging to the Rájah being superinduced as the right of the fendal lord was in England.

A holding of the second class, that is, of a dághí family, was known as a cheti. On an average it contained from three to five bhars of land, and the whole was held rent-free in lieu of service.

Every Kulu man ascribes the jeolabandi, or distribution of the fields, into jeolas, chetis, &c., &c., to one of the Rájahs (Jaggat Singh if I remember right). But it would be a mistake, in my opinion, to believe that there was no tenure of household allotment in existence before this jeolabandi was made, or that all the lands of the kingdom were re-distributed to make it. The system of household allotment is, I think, much older, and probably popular in origin. I believe that the Rájah merely revised and classified the holdings, with the object of regulating and simplifying the demands for feudal service and land rent, and making such demands correspond with the amount of land held. There are, however, signs in the constitution of the jeolas of a good deal of actual arbitrary distribution having taken place. Their present formation is not such as could have resulted simply from a natural growth, or from divisions made by self-governing rural communities.

A "dlol bahí," or dooms-day book of the holdings, was prepared by the Rájah in question. It is said to have been long preserved with great care, and referred to with great respect as infallible evidence of title.

Annual papers known as "chik bahis" used to be made out in the times of the Rájahs.* The jeolas were classified in the records according to the kind of service due from the holders, e. g.—

Jeola garhiyá ... Garrison service in forts.

Jeola cháhká ... Service as soldier in cantonments.

Jeola házríká ... Service as orderly to the Rájah.

Jeola tarpagar ... Service as constable.

So in the case of the dághís and chetís each family had to furnish a man to bring in grass or fuel to the palace, to groom the Rájah's horses, carry loads, &c., &c. Men of the first class also had to carry loads when necessary. The men liable to military service of different kinds were formed into regiments (misls) with commandants called negís. The dághís of each kothí in the same way had their regularly appointed officers for each branch of service.

93. As I said before, all jeolas in the same kothí, or some part of a kothí, were originally considered to be of equal value and assessed alike; but the rates differed much in different tracts, and some jeolas of exceptionally inferior land, known as atkárki jeola, only paid

^{*} New lands broken up from the waste and not included in the jeolabandi were entered in these books as nautansilf or beshi land.

cash, and not all the regular items. I give below what I believe to be the average revenue taken in the Rájahs' times on a six-bhar hánsili jeola of irrigated land:—

Name of Item, Amount.

- Bharan at 1 dabúá per bhár = 6 dabúás or two anas.
- 2. { Grain wheat } 4 bhár in Kulu or 2 in Seoráj. or barley, } 6 ,, ,, ,, 4 ,, ,,
- 3. Rasoi kárú, one rupee cash or a goat or sheep, i. e., kitchen tax
- 4. Oil, 5 sérs kacha in Kulu and 3 in Seoráj.
- 5. Ghí, 4 or 5 sérs kacha; in Seoráj only 3 sérs.
- 6. Rape, one.
- 7. Reta or mák (pulse) from 3 páths to 6 páths.
- 8. Paitan, one rupee per annum.
- 9. Rassám, 9 dabúá or 3 anas.

The miscellaneous items varied in name and numbers in different wazírís. For example, in Seoráj the following appear in old accounts as payable in each joola:—

Honey was taken in some places, the principle being to take a little of everything. When the Sikhs farmed Scoraj to the Mandi Rajah, Chur Singh, who was appointed wazir, did away with the old assessment, and put on three rupees per bhar on irrigated and one rupee per bhar on unirrigated land. In the irrigated tracts, particularly in the Upper Kulu valley, the irrigated lands were divided into kánsis, which were separately assessed with a fixed sum of grain, plus a small fee in cash, at one dabúá per kánsi, called "kasiyár." The grain rent or "kar" of each kánsí varied according to the quality of the land, e.g., on some it was "cháhbára" or "chaubára," i. e., six or four times the quantity of seed corn; on others only equal to the seed. In explanation of this and of the terms bhar, kansi, &c., &c., which I have used above, I must explain that the ancient measure of land in Kulu was, founded upon the estimated or ascertained quantity of seed required to sow it, and expressed in grain measure; it would be the same thing in England if we talked of bushels or quarters of land instead of roods and acres. The following were the measures in use:-

For irrigated land.

2 pátha =1 dhánsi. | Memo.—These measures pertain especially 2 dhánsis=1 kánsi. | to the ujlu country or Upper Kulu valley. In other parts, I think, they used the 2 kánsis =1 dhonsi. | bhár and pátha only for both irrigated 3 kánsis =1 trensi. | and unirrigated land. A pátha is equal to one sér three chatáks of ordinary Indian measure.

For unirrigated land.

16 pátha=1 bhár. 20 pátha=1 lákh. 20 bhár =1 khár. 100 khár =1 kársú. Memo.—The measures above the bhár viz, lákh, khár, and kársú, were not, I think, employed as land measures, except in Scoráj and the Lág wazíris.

Mr. Erskine calculated that an acre was equal to about one bhár ten páth of rice on irrigated land, and to about four bhárs of wheat on unirrigated land.

Mr. Barnes took the bhár of barley as his standard of measurement, and calculated that in unirrigated land an acre equalled three bhár three páth, and in irrigated lands something considerably less, which he did not attempt to precisely define. Irrigated land is called rúpá and unirrigated bátil: of the latter the kind round the houses, which generally gets all the manure, is called "garh sir," home field; that farther off "banásar," forest field; that which is only cultivated now and again after very long fallows, "kural."

Tenure of alienated lands, temple endowments, &c. - A very great number of fields were assigned by the Rajahs as endowments in perpetuity to temples and idols. At the present time the amount so held is equal to about one-fifth of the whole cultivated area of the country. In conferring land as an endowment, the theory appears to have been that the Rajah divested himself of his lordship or proprietorship, and conferred it upon the idol or shrine. The cultivators thenceforward paid rent and did service in respect of such lands to the shrine, and not to the Rajah. Up to the present day neither the priests nor servants of the shrine, nor the cultivators of the fields, make any claim to be called proprietors of the endowment lands, though most of them claim an hereditary tenancy of office or of cultivation. They seem, in fact, to consider that such a claim would be an act of profanity on their part, which might bring down upon them the wrath of the particular divinity to whose shrine the land is assigned. I give here an extract from a report which I submitted during course of Settlement, which will show the nature of these shrines and their endowments, how they are managed, and on what terms the lands are held by the servants of the shrines and by the cultivators:-

Extract from Report on Endowments of Temples.

"These temples may be divided into three classes, of which the Kulu deotas form this first. In this are included all the Deos and Devís, Rikhís, Munís, Jognís, and Nágs, which are so numerous in Kulu. Nág is the snake-god; Jognís are fairies of the woods; Rikhís and Munís are, I suppose, men who have attained to a kind of divinity by ascetic lives. Of the Deos and Devís a few bear names well known in Hindú mythology, but most bear purely local names, or the name of the village only. The Kulu people, however, appear to regard the whole class alike as local spirits or demons. The temples are

picturesque-looking buildings; some are large and substantial, with a broad verandah-room in front, or a covered court within, in which feasts, or jágrás, are held, and any one can put up; others are very Besides the temple there is a treasury or granary built like an ordinary substantial zamíndár's house. Generally the temple stands on the village green, surrounded by a few old trees, generally cedar or walnut; sometimes the temple stands apart in a cedar grove or forest, or is found on a peak, by a lake, cave, or water-fall. effigy of the deota is to be found in the temple, which contains nothing perhaps but a few pindis or pointed stones; but with a few exceptions all have a visible sign in the shape of masks or faces in silver or other metal. These are kept locked up in the treasure-house. except on ceremonial occasions, when they are fastened to the 'rath' and brought out. The 'rath' is a kind of chair, carried sometimes on one man's head, sometimes sedan-fashion on men's shoulders. It has a wooden must or staff, which is dressed out in petticoats, and on which the mask is fastened. The 'rath,' when dressed out, does not look unlike a May garland. Some of the large shrines have large fixed establishments, a kárdár or manager, an accountant, one or more pujáris or priests, several musicians, several 'gur' or chelas, i. e., interpreters of the oracle, standard-bearers, torch bearers, blacksmith, carpenter, florist, watchman, messenger, of loads, &c., to all of whom 'barto,' or land rent-free in lieu of. pay, are assigned out of the temple endowment. Most have a kárdár, a 'gúr' and musiciaus. For some, one man is both kárdár and pujári, and musicians are called when they are wanted, and get food as pay,

"The custom of each temple varies: in some a great part of the endowment is held in 'barto' assignments by the servants; in another there are no such assignments, and all are paid from the granary or 'bhandar.' A few of the pujaris are Brahmans, or men of a caste like the Bhojkis, who have become of a pujári caste, but the great majority are Kanet zamindars. The office of pujári is generally considered hereditary when held by Brahmans or men of pujárá caste, and the musicians generally hold office from father to son; but the posts of kárdár, or chela, &c., are not usually considered hereditary. Most of these dectas are merely objects of worship of a single hamlet, or of one or two neighboring hamlets: many, however, are known as the deo or devi of the whole of a pháti, or of a whole kothi. A few of the larger and more noted shrines are generally respected, and their festivals attended by men from all the surrounding kothis, or by men of one or more waziris. All except the very smallest have their periodical festivals known as 'játrás' or 'melás,' at which the people of the village or villages to which the deota belongs collect, dressed in their best, and decked with flowers, and feast on a sheep or goat, and rice or flour provided by the temple kardar. Much 'lugri,' a kind of fermented liquor, also is drunk (except in Rúpi and Seoráj), and the men dance, while the women sit round and look on.

"On these occasions the deota is brought out and danced backwards and forwards on his 'rath,' the bearers pretending to be driven here and there without will of their own by the will of the deota. Only the men of the hamlet or hamlets to which the deota belongs, or who do chákri or service of the deo, share in the feast given by the temple. Outsiders may come to the festival, but would not ordinarily be allowed to join in the feast. The above is a description which applies accurately enough to the huge majority of these 'játrás' or festivals. The only expenses of the shrines are the cost of such feasts, clothes and ornaments for the 'rath,' and repair of buildings.

"The greater part of the proceeds of the endowment are, it will be seen, expended in feasts consumed by the villagers. At the festivals of some of the more noted shrines, however, there is a general distribution of food to all comers for one day or for several days, and at one or two shrines periodical 'beahm-bhág,' or distribution of food to Brahmans, or sadábart, i. e., perpetual dole, to Sadhs or Hindu faqirs, are made. There are also at all these shrines constant jágra, or feasts, given by private persons, which are much like a 'jatra,' only on a smaller scale. A man vows to give a jagra if his wish is fulfilled, or he gives one on birth of a son, recovery from sickness, &c. At those jágras, or at other times, questions are put to the deota, and advice asked on every conceivable subject through the gur or chelá, who, by whisking round, by flogging himself with chains, &c., gets into the properly exhausted and inspired state, and gasps out brief oracular answers; very frequently also a peasant, in return for fulfilment of a vow, invites the deota to his The 'rath,' attended by all the servants of the shrine, is brought, and a feast given by the host: in this way the deotas often go from house to house. Again, one deota or devi is supposed to be the friend or brother or sister or mother of another, and in such cases they often attend each other's festivals, and interchange A village devi will in this way go to visit the deo of a neighboring village, accompanied by most of the people of her village as a tail: all will be billetted off on the houses of the entertaining village. I have gone into all this detail in the attempt to show—1st, how closely these temples, with their festivals, &c., are connected with the daily lives and social gatherings and amusements of the people; 2ndly, the feature which distinguishes these temples from those in other parts of the Kangra district and other Hindu countries with which I am acquainted, which is this: that most of them are village institutions, in a way owned, served, and managed by the men of one or more hamlets, or the men of a part or the Instead of a Brahman family or a succession of whole of a kothi. Sádhs eating up the proceeds, and treating all outside worshippers alike, we have the zamindars of a hamlet or hamlets, who are themselves the only worshippers of the shrine, and who distribute the office of kárdár, pujárá, chela, &c., among themselves, and collectively cat up the proceeds in periodical feasts.

The zamindars themselves are in fact, in some degree, the real maafidars; and this is more particularly the case in numerous instances where the men who cultivate lands which pay rent to the temple are perhaps the only, or almost the only, men entitled to share in the feasts at the temple's expense. In some cases also there is no doubt but that the rents collected by the temple in cash and grain are exceedingly light, and the zamindars are maafidars in disguise.

"The people still respect these deos and devis very much; many talk sceptically, but all act as if they feared them. Every misfortune is attributed to the 'dosh' or 'kot,' i. e., spite or rage of some deota. At Phangni, jognis command smoking, wearing leather, and the use of bedsteads are forbidden things in the Sarwari valley, and the order is obeyed.

"The second class consists of thakurduaras of note, consisting of large well-built temples furnished with stone idols, and more or less visited as places of pilgrimage. These are orthodox Hindu shrines, managed much in the same way as similar temples in other parts of the hills, or in Hindustan. They are in the hands of Brahman priests, and the zamindars, i. e., the Kanets, zamindar Brahmans, and Daghis, who form the real population of Kulu, have not much to do with them. Some have festivals or fairs at which, by order of former Rajahs, the surrounding does and devis attend in their 'raths' to do homage. Three or four are at hot springs; two near present or former palaces of the Rajahs; others, like Nirmand and Triloknath, are at places sanctified by some Hindu tradition.

"The third class consists of Berágís, Gusáíns, or Brahman Thákars, Some of these have regular temples of small size, often attached to a 'bauli' or covered spring, or a dharamsálah. A Brahman makes the daily offerings to the idol, and then eats them up.

"On certain days an' uchhal' is given, that is, some food is cooked which is eaten up by the priest and servants and a stray Brahman or Sádh. But many of this class have hardly anything in the way of temple to show. The Thákar, that is, the idol or fossil, or round stone which serves as an idol, is placed in a room in a house not differing outwardly from an ordinary peasant's house, and in which the Berági or Gusáin lives like an ordinary peasant, surrounded by wives and children, and cultivating the rent-free land himself. All these Berágis and Gusáins have quite dropped the character of Sádh; the name has become in fact a caste name. The natural or spiritual ancest-tors of these men came up to Kulu from the plains as Sádhs, and it is well known that, at various times, this class of men acquired great influence with the Rájahs, though not with the people, who stuck to their old deota or demon worship. Their influence got them the grants, but to give a color to the grants, and make them less liable to

future resumption, the deeds were usually obtained in the name of the idol or thákar owned by the Berági. Daily offerings are, however, made before these stones or idols, an occasional 'uchhal' given, and a stray Sádhú entertained, so that it cannot be said that these Berágís' thakars are altogether mere domestic idols, like those of the same name which are to be found in the houses of most respectable Hindús in the hills. The Kulu people are devoted to their deotas, and have little care or respect for these thákars."

It will be seen from the above extract that temple endowment lands are occupied by tenants of two classes—1st, tenants holding barto or fields rent-free in lieu of service; 2nd, tenants paying rent.*

The first class are considered to hold during service, and some are hereditary servants, while others can be dismissed by the managers of the shrine. The office of pujári is almost always considered hereditary, and in most cases the musicians and florists have held from father to sen. The other officials and servants have not ordinarily had any hereditary connection with the shrine, and are understood to hold for life only in the case of the kárdárs or managers or during pleasure of the manager or council of persons interested in the shrine, in the case of the chelas, attendants, and haudicraftsmen.

But even the hereditary officials would for feitall claim to land and office by a change of religion, loss of caste, or refusal or inability to perform their customary services. Their heirs would, however, have a claim to succeed them if not affected by the same disability. The management of these temples and their endowments in Kula has always been more or less in the hands of the body of hereditary votaries, which sometimes includes only the people

The following statement will show the number of tenants of each class according to the new Settlement papers in Kulu Proper and Scoréj.

		NG RENT FR SERVICE,	EE IN	Tenants RE:		REMARKS.				
<u></u> .		No. of holdings.	Area.	No, of holdings,	Area.					
Kulu Proper		705	472	1,954	3,728	It must be remembered that these figures to not include Waziri Ruph, which did not				
Seorâj	•••	66	95	1,989	1,766	come under revision of Settlement.				
• · · · · · · · · · · · · · · · · · · ·	Total	771	567	3,913	5,494					

⁽a) In Kulu Proper there are 666 acres paying rent to temples, which are held by some of the tenants who also hold rent-free lands. I have no figures to show by how many persons they are held, and therefore cannot enter them in this statement.

(b) In Scoraj the greater part of the rent-free land is held by pujaris, i. e., priests; but in Kulu Propor the musicians and artizans also hold a great deal.

⁽r) The rent taken is generally in fixed amounts of grain, butter, oil, &c., &c., with a little eash added; some tenants pay cash only, and some a share of the actual out-turn of each field.

of one hamlet, sometimes of several hamlets, or of a whole phati, or a whole kothi. The kardar may be considered the deputy of this body. In the days of Dharmraj, or Church and State, there was of course an appeal to the Rajah, whose authority in all matters was absolute. Since we have held the country the people have managed the temples much in the old way, and have very rarely invoked the assistance of the civil courts.

The second class of tenants, that is, those who pay rent to the temples, whether their occupation be of long or short standing, are generally admitted to have an interest in their holdings almost or quite equivalent to that of a proprietor of land paying revenue to Government. So long as they pay the customary rent, they cannot be evicted. They can mortgage their fields; opinions differ as to their power of sale. No landholder in Kulu had a power of sale in former times. It is sometimes a condition of their tenure that they should perform certain services in addition to payment of rent, such as providing a man to carry loads when the idol goes on a journey, &c., &c.

There is no body of hereditary votaries having by custom any control over the class of temples known as Thákurdwáras. These are managed by the priestly family in charge in the same way as in other parts of India. But any Hindú might, I suppose, invoke the interference of the civil court in case of misappropriation or misappliance of the endowments. In the case of the Berágís, Gusáíns or Brahmans, Thákars, or domestic idols, the endowment lands are virtually the property of the Berágí, Gusáín, or Brahman family. Several instances came before me in which such a family had sold land. I held that the sale was valid, but that the exemption from land tax was forfeited as regarded the land sold. They generally cultivate the land themselves, but if they have let any part to tenants, the latter will be generally found to be mere tenants-at-will like those who hold of ordinary peasant proprietors.

The few rent-free heldings in Kulu not of the character of religious endowments are held by illegitimate descendants of the Rájahs, or by Panditani Brahmans. They are, I think, almost always proprietors of the land as well as assignees of the revenue. A Maáfidár seems always to have become a proprietor in the end in Kulu,—in fact there is reason to believe that in former times he was considered to be in a way proprietor from the moment of the grant.

95. In Kulu you do not find each family reserving certain Hayfields or kharctars. plots of waste round its homestead for hay as in Kángra. Grass is generally plentiful, and the general rule is that every man can cut where he likes in the waste. There is an exception to this, however, in what are known as "phát" or "gában," which are certain open plots of steep

hill side where the grass grows long, and is not rank. These plots are generally in the forests above the level of cultivation; they are regularly divided among the land holders of certain villages, and a share in them is considered to have been included in the old jeolabandi.

Some villages muster large flocks of sheep and goats; if only a few are kept, they generally spend the Sheep-runs and rights winter in Kulu at the bottom of the valleys, and customs of shepbut large flocks are sent into Mandi, where a " ban" or run is leased from the Mandi Rájah. In the spring i. c., until about the middle of June, the sheep stay in the Rir " or dotli," i. e., wastes round about the hamlets; they then move up into the "gáhr" or grazing grounds in the forests above the limits of cultivation, and graze there promiscuously; they leave the "gáhrs" in July for the nigáhr, or sheep-runs on the grassy slopes above the limits of forest, where they stay each flock or chundh in its own nigáhr for two months or till the end of Bhádron, or 15th September; they then descend again to the "gáhrs," and graze in them each flock in its own "gáhr" for about six weeks or till the 15th Kátak, or 1st November. A sort of hereditary title to or interest in each nigáhr is asserted by some man or other. He is known as the Rású, and bases his claim upon a grant from the Rájahs, but can rarely or ever produce a deed or pattah. Sometimes he is a resident of the kothi in which the nightr is situated, and sometimes he is a man of a distant kothi in which there are probably no nigahr, as the mountains are not high enough.

To each night is attached a "gáhr" or a certain number of thách or grazing plots* in the "gáhrs;" but when the flocks ascend in the spring, the "gáhr" are free or open to all comers; the exclusive right to graze them arises when the flocks come down from the nighárs in September. These nigáhrs and ghárs have tolerably definite boundaries, which are recognised by the shepherds, who hand down the knowledge of them among themselves.

It is not easy to say to what the interest of a rású in a nigáhr and gáhr amounts. It is not, of course, in any sense a proprietorship of the soil; and as in the case of a "Gaddí malúndhi" or "wáris" of a "ban" or "dhár" in Kángra, I consider that it is rather an hereditary managership to be exercised in the rású's own interest and that of his neighbours than an exclusive right of grazing vested in one man or one family only. The rású in practice always forms his flock by collecting together all the sheep and goats of his own and neighbouring hamlets, and he takes nothing from the owners who accompany him in the shape of fee or due. It is doubtful whether he could give a preference to strangers, or the people of other hamlets than those

^{*} A thach is properly the level place in which a flock is penned for the night, which the Kangra shephords call a goth; but the word is made to include the ground round and about the spot which is grazed from it.

who have been accustomed to combine their flocks with his. But of late years the rasus have often dealt with their nightrs in a fashion not quite consistent with this theory of the limited nature of their rights; for instance, some of them who have lost their flocks and ceased to be shepherds, have given leave to other men to form flocks and go to their nightr for the year, and have taken from them two or three rupees as a presentation fee under the name of "niáli." I believe, however, that the man so sent in place of a rasú has ordinarily been one of his old companions who used to resort to the run in his company.

In the low-lands in and around the villages the sheep graze promiscuously like the cattle. Ordinarily speaking, a flock belonging to a man of one kothi would not be driven to graze in another, but within the kothi he may drive them where he likes, without reference to phati boundaries, or nearness, or the contrary, to his own hamlet; and in waste lands near the boundary of two kothis, the neighbouring hamlets on both sides frequently have a common right of grazing. So also in some places the kothis high up in the mountains have by custom a right to send their flocks to winter in the waste lands of kothis lower down, which are not so much exposed to frost and snow storms. This is the case in the whole or part of Seoráj. I have heard also that one or two claims are made to exclusive rights of wintergrazing of certain sheltered stretches of waste on the banks of the Satlaj in Seoráj. These are the only claims to winter bans or sheepruns which I have heard of in Kulu, and I only heard of them accidentally, and do not think they would now be sustainable. It appears from what I heard that one or two leading men undoubtedly got from the Rájahs "pattahs" or grants of an exclusive right of winter-grazing in such places. Their claim to an exclusive right would be valid if they had retained full possession in past years, but this does not appear to be the case. The existing privileges of sheep-grazing in the low grounds in Kulu may therefore be said to be all of a promiscuous and not of an exclusive character. In the times of the Rajahs, and I believe down to the Regular Settlement, a tax was levied on all sheep and goats in Kulu at the rate of one and per head per annum. This tax was collected in instalments of one-third in the spring and two-thirds in the autumn. It was on account of the grazing for the whole year, and therefore no special rents or dues were imposed on the nightrs or summer sheep-runs. Some temples exact a fee of a sheep or goat from the flock which resorts to certain nightrs in their neighbourhood, but this fee, though now claimed as a right, originated, I believe, in the idea that the mountain in question was the peculiar haunt of the temple deota who ought to be propitiated, and not in any grant to the temples by the Rájahs.

The numerous Suket and Thakaráín (i. e., Simla territory) flocks, which spend the summer in Kulu, used to pay one ana per head for the summer-grazing only.

In Waziri Rúpi, the jágir of the representative of the Kulu Rájahs, these taxes on native and foreign sheep are still collected, but since the Regular Settlement even foreign sheep which resort to nigálirs in the Khálsa kothis have paid nothing. Nearly all the foreign sheep, however, go to kothi Kanáwar, in Wazírí Rúpi, which contains the best nightrs in Kulu. A few Suket flocks resort to the nigálu in kothi Shángar, in Scoráj. The Seorájmen would probably have tried to exact something from the foreigners by way of black mail before this, had they not found it convenient to have friends in Suket territory, in which many of their own flocks pass the winter. There are no good nigálirs in Kulu except in Kanáwar The slopes of the snowy range, which lie above the and Shángar. forests in other parts of the country, are rougher and less extensive, and above all they are exposed to a much heavier rain-fall. The men of the Lag and Parol Waziris send most of their flocks to pass the rains in the dhars or high pasture grounds of Lahoul.* Only a few flocks spend that season in the Kulu nigáhrs. A few Seoráj flocks also go to Láhoul, but most of them rely upon Kanáwar and Shángar.

- 97. Water-mills in Kulu belong to whoever builds them; they used to pay a tax to the State, but this was and to set nets for hawks remitted at Regular Settlement; and as every man on the dhars. in the village is a landholder, the people did not care to rate the water-mills with a share of the land revenue. Nets are set to catch hawks along the wooded ridges of the spurs which run off from the high ranges. A "pattah" or royal grant used to be required to confer a title to set these nets. Some of the present netters base their claims on old grants of the kind. Others net in their own kothi, or in other kothis with the permission of the head men of the place. Properly speaking the communities have no power to confer a title of the kind, or to exact any fee from any one for such use of the waste, except with the express sanction of Government; but I believe that even old-established outsiders at the present day often find it necessary or prudent to pay something to the men of the kothi, or of a section thereof, by way of black mail. If they do not, they are likely to find the cattle-grazing on the ridge, frightening nway the hawks and breaking down the nets.
- 98. By custom the grazing of beasts of burden in the waste Miscellaneous rights in lands alongside the high road is free to all waste lands and forests. traders or travellers on the march. In the winter and spring a good number are to be found encamped in the Biás Valley. Shepherds can use any route they please when on the march to and from the summer pasture grounds, and halt a day or two, if necessary, anywhere in the waste. The Gaddí shepherds from Kángra, before crossing the Hamta Pass into Láhoul, spend some days in the

^{*} Some of the men of Lag send their flocks to nightrs on the great ridge between Kulu and Chhota Bangáhal near the Sari Pass, and have done so ever since the times of the Rájahs. Some day the Bangáhal Kanets will probably object, but should not, in my opinion, be listened to.

forests above Jagat Sukh. All wild-growing trees in waste lands are the property of the State, but the villagers have a "barton" or right to get free of charge the timber and fuel they require for domestic and agricultural purposes. They also have a right to lop the branches of certain trees, the leaves and small twigs of which make good fodder. In some kothis the khársú (quercus seme carpifoliu) and the morú (quercus dilatata), those at least which grow within easy distance of the hamlets, are all numbered and divided off among the different families; the right of lopping particular trees in these kothis is considered to be attached to a particular "jeola" or holding of fields, and is highly valued. The owners of rice fields near cedar forests have a custom of collecting the dead leaves of the cedar to be used as manure. They look upon this as a right of much value. Any one may gather wild fruit, or herbs or roots in the forests.

99. In para, 27 of chapter 1 of this report I have described the procedure followed in the Regular Settle-Procedure of first Setment of Kaugra Proper, and in para. 30 I have tlement. Difference in the records prepared given the state of landed property as I underfor Kulu and those stand it, which has resulted therefrom in that for Kángra Proper. part of the district. In Kulu the procedure was in some degree different, and generally much rougher. It does not appear that the boundaries of kothis were defined, though were erected where the some pillars arable lands of two kothis conjoined. If any pillars were put up in the waste, it was exceptional, and no boundary maps were attempted. Instead of measurement with the chain, appraisers were sent round, who made an estimate of each man's holding in bhar and path, the indigenous measure of land, which I have already described.

Two documents were prepared as settlement records—a khewat or list of persons rated with land tax, and an ikrárnámah or administration paper. The latter alone contains any definition or declaration of title in either waste or cultivated lands, and this declaration, such as it is, is to be found in two clauses which occur in the copy for each kothi in the same words, or words intended to convey the same meaning. I give a translation as a specimen:—

"Notice of area.—There are 1,420 bhar of cultivated land. Every man is proprietor of his own fields.

Notice of miscellaneous income.—There is none. The (ban) forest belongs to Government. The Government alone can sell wood. The zamindárs are entitled to their (barton) right of use. Wild animals belong to him who catches them. Water-mills belong to whomsoever builds them.

If any one cultivates waste land, he will pay at full revenue rates after four years, and such income will be divided rateably on the jama, or sum of the Government demand, of the kothi.

This is a true translation of the commonest form of the two clauses, but the words "the ban belongs to Government," do not appear in some copies.

In the ikrárnámahs for the villages of Kángra Proper, under the head of "Notice of area," a declaration is almost always found, to the effect that the unmeasured waste, forest, and mountain area is "Shámilát deh," or common property of the village. declaration, upon which it will be remembered the question of the proper interpretation of the Settlement papers in respect to property of waste lands was finally decided in Kangra, is not, it will be seen, given in the Kulu records; on the contrary, if the term "ban" may be construed to include not only forest but waste generally, in which sense it is frequently used, then in most of the records the waste is declared to belong to Government.

Reasons why the waste

lands have been treated in revision of Settlement as the property of

100. When I ordered Settlement operations to be commenced in Kulu, I presumed, without much thought, that the decision of Government with regard to property in waste lands in Kángra must be held to extend to Kulu also. I therefore invited the zamindárs to begin by defining the

boundaries of the hamlets within the kothis, and thereby effect a partition of the lower wastes. I had been directed to carry out this process in Kángra with a view to give some substance and reality to the property in the waste which had been conferred on the zamindars. The Kulu people accordingly put up hamlet boundaries all over the country very quickly, and with scarcely a dispute; but when I examined them on the spot a few weeks later I found that the lines taken were frequently most intricate and confused, that a general ignorance prevailed as to the real significance of the measure, that the partition of the waste was most unequal, that the waste was everywhere in the comprehension of the people the property of the State, and that there were no generally recognised hamlet boundaries even with respect to grazing or othersubsidiary rights. Thereupon I re-examined former correspondence and compared Settlement records, and came to the conclusion that the question of proprietership of the wastes had been formerly mooted and decided with reference to the villages of Kangra Proper, and their Settlement records only; that the entries in the Kulu records with regard to proprietorship of waste differed in a material degree from those for Kangra Proper, and did not declare the waste to be the property of the communities; that I was not therefore bound to adopt in Kulu the same interpretation of the records which had been approved by the Government as the right one for Kangra; that in the interest of the State and the people it was better that for the present, at any rate, the old theory of property should be adhered to by which waste lands are assumed to belong to the State. I reported these conclusions by letter to the Commissioner of Settlements, and informed him that I was

about to carry them out in practice at once by annulling altogether the hamlet boundaries which had been marked out, and by forbidding any unenclosed waste from being described in measurement papers as "shamilat," or common property of the communities. This letter went up to Government through the Commissioner and Financial Commissioner, who concurred in the view I had taken. His Honor the Lieutenant Governer approved of my being allowed to work out my conclusions, but refrained from committing himself to any decision as to their correctness on the data before him and in the absence of dipute. I acted upon this permission, and in the new Settlement papers the unenclosed or unoccupied waste is all distinctly declared to be the property of the State.

Whether Mr. Barnes intended to make any distinction between Kángra and Kulu in respect to property in waste lands cannot be clearly discovered. He intended to have submitted a separate report for Kulu, and I have shown that, even with the help of his Kángra Report, it is not possible to say precisely how he meant to have treated waste lands in Kángra. But I an inclined to believe that the omission in the clauses headed "Notice of area" of the description of waste lands as "shámilát" was not unintentional. It is very probable that if Kángra Proper had all consisted of a country like Kulu, Mr. Barnes would have distinctly asserted the title of the State to the wastes in the Kángra records.

The perplexing fact there was that in a large part of the country as I have endeavoured to show, something like a village proprietorship of the waste had already grown up.

Answers to arguments which may be urged against my interpretation of the first Settlement records.

- 101. There are two or three points which may appear to tell against my interpretation of the Kulu records. For intance, it might be said that—
- (1st). Mr. Barnes imposed a joint responsibility for the payment of the land tax on the body of revenue-paying landholders of each kothi. Does not this imply the grant of a corresponding joint property in the waste? I reply that I consider it does not necessarily imply anything of the kind; in other parts of the country joint responsibility is imposed upon residents of the same township who have no land held in common or joint property.
- (2ndly). Since Regular Settlement the negis have more or less exercised the power of giving "pattah nautor," or written orders permitting individuals to break up and caltivate waste lands. The officers of Government have never interfered, though the Settlement records do not say that the negis have any such

Is not this fact a proof that the property in waste lands does not belong to the State? I reply that the negis are traditionally considered, and consider themselves, Government officials, and not village representatives. They act as Government revenue agents in giving "pattah nautor" just as they act as Government forest agents in giving permission to fell a tree. It has certainly never yet entered a Kulu man's head that he who gets waste land from a negi and cultivates it, whether he be a man of the kothi or an outsider, does not thenceforward hold such land of Government as a proprietor, and on an equal footing with any other landholder in the kothi, except that his title has not yet got the sanction of antiquity. The idea of a tenant holding of a community of proprietors has never entered the people's heads. Every man supposes that at each new "bachh" or distribution of the land tax, all "nautor" lands, by whomsoever reclaimed, will come into the rating on equal terms with all other cultivated lands.

(3rdly). The rate assessable after a period of grace on such "nautor" lands is directed in the administration papers to be divided rateably among all revenue-paying landholders of the kothi.

Does not this show that the landholding community are regarded by the record as joint proprietors of the waste, and entitled to a rent charge on it when brought into cultivation.? I reply that in my opinion the real idea or meaning of this provision was merely that the Government had, according to its custom. assessed the land revenue of the kothi at a lump sum for a period of years; that all land, whether cultivated after or before date of Settlement, ought to help to pay the gross sum; that a fresh "báchh" or rating year by year would be imposible; that therefore rates should be fixed (either the village revenue rates or others somewhat lighter) which all newly cultivated lands should pay; that each landholder on the khewat or rent-roll should get his rateable share of such income, which would be equal to a proportionate reduction in the amount of land tax imposed on him at the original "báchh."

The landholders, no doubt, understood the provision in this way, and similar arrangements exist in other countries. For instance, in Derah Ghází Khán, where each mauzah consists of a number of small

separate estate known as wells, the practice has been that an estate brought into cultivation after the "báchh" at Settlement pays cash or grain rates till the next "báchh" to the holders of the other estates, but no one confounds such payment with a rent charge or proprietary fee.

102. The tenure on which land is held at present in Kulu according to my interpretation may be briefly Present state of landdescribed as follows:-The arable lands and ed property in Kulu and Scoráj by my interpretacertain small patches of waste in and among fields and enclosures are the property of their respective holders, against whose names they are entered in the khatauni or list of proprietors for each kothi. This property is, as elsewhere in India, subject to a several and joint liability for the payment to the State of rent or revenue in the form of a jama or cash assessment fixed for the term of Settlement on each kothi. The remaining area of the kothis consisting of unenclosed waste and forest, streams, roads, &c., &c., is the property of the State, subject to certain rights of common or rights of use belonging by custom to communities or to individuals. The State has a right of approvement or reclamation of the waste, that is, waste land cannot be broken up for cultivation, or otherwise appropriated, except with its permission or by its order; but by the arrangement made at Regular Settlement all land reclaimed within the term is chargeable with a rateable share of the jama of the kothi, and the State during such term can make no increased or separate demand on its account. This arrangement refers to the revenue assessable on newly-cultivated lands only. It gives no power to the com-munities of the kothis to demand any fee or due from other persons having by custom a right of use in the waste, or to lease any such subsidiary right in the waste to outsiders in consideration of payment of a fee. Again, the State, for the purpose of forest conservancy, has a right to preserve or prohibit exercise of rights of common in a part of the forest; it has also a right to send in herds, droves or flocks to graze in the waste; but it is bound to exercise these rights and that of approvement, so as not to unduly stint or disturb the rights of use previously existing. *

I believe the above statement of the mutual rights of the State and the landholder to be in agreement with the view of their rights entertained by the Kulu landholders since the first Regular Settlement. It is the old customary tenure of the country, modified

In para, 7 Colonel Ramsay gives reasons for not separating the rights of the State and the people (that is, for not demarcating a part of the waste as Government property, and conferring the rest upon the villagers), which apply equally in Kulu.

^{*} From para 6 and 7 of Colonel Ramsay's letter, forwarding Mr. Beckett's Settlement Report of Garhwal, it will be seen that the tenures of waste, as I comprehend it in Kulu and that existing in Garhwal, are indentical. The two countries are in fact remarkably alike, and the character and customs of the people are very similar. I may mention that I did not see this report until after I had come to a decision as to the proper interpretation of Mr. Barnes' Settlement records for Kulu.

by arrangements made at first Settlement by our Government. It may eventually be necessary to alter it, and to confer a proprietary right in the waste of a more or less perfect character on the land-But I considered it at any rate inexpedient to recommend that such a measure should be carried out in revision of Settlement for several reasons. Once done it could not be undone; if done at all, it should be done deliberately some years hence with the experience gained in Kangra Proper to guide the Government in shaping the terms of the change, and after a careful demarcation and classification of forests has been effected, and a system of forest conservancy devised and brought into working order. the advantage of such sudden revolutions of tenure to the people themselves in their present state of education seems very doubtful. A written constitution or measure of right is substituted for the traditional one, which every man instinctively understands, and which is referred to in dealings in the villages long after it has been superseded. The law dispensed by the courts in a number of cases clashes with the popular feeling of right. The sharp men who understand the law contrive to work it as an engine of injustice.

No doubt the question of property in waste lands in Kulu, which came before me when I commenced operations, was one about which two opinions might have been formed, and abundant arguments found to support either. I shall regret having taken the view I did if it proves a source of harm to the interests of the Kulu-people. It may prove so if a different conception from my own is formed of the character of State proprietorship of waste lands in hill circuits. It is, for instance, a very different thing of course from nazul land, which was originally private property, and has lapsed or been forfeited to the State. I look upon it as a trust on behalf of the people of Kulu, which has devolved upon our Government as successor to the Rajahs. If the genius of the people had been more democratic as in the case of the frontier Pathans, it would not exist. The Government must look to its origin in exercising it; and if any changes or innovations have to be made for imperial purposes, such as an increased supply of timber to the plains or colonization, some compensating advantage should be secured to the men of the country.

103. In Kulu, tenants from whom the proprietor takes rent in Tenant farmers cultivating fields of proprietors. The form of a share of the produce of each field go by the name of "gárú," while those who pay "chikota," that is, fixed rent in lamp sums of grain and cash, are distinguished as "atkárú." In Wazíri Párol all tenants are commonly called by the name of "sánú." It may be said generally of all these tenants that none of them claim any right of occupancy. There are some 831 occupying 1,092 acres in Kulu Proper, and 335 occupying only 224 acres in. Seoráj. Most of them hold other land of their own, and cultivate these fields, which they hold as tenants, for a year or two at a time only

Among the occupants of land held by non-cultivating Brahmans (who originally acquired the land by rent-free grant from the Rájahs), there may be found tenants who have some claims to protection, but they do not appear to be alive to the fact, or alive to the danger of being evicted, or having their rents raised at some future time. The fact is that they are in no present danger, and would not lose much if evicted. I have several times seen land going a begging in Kulu, the proprietor vainly endeavouring to get some one to take it as a gift, and relieve him from the burden of paying the revenue. With respect to eviction, the custom is that the proprietor ought to give notice at the time one harvest is cut if he does not intend the tenant to cultivate the next; and with respect to land which gives two harvests in the year, if the tenant manures the land for one harvest, he must be allowed to cultivate the next harvest as well.

Statistics of area compared to those of first settlement.

unoccupied, according to the Settlement Survey. The total areas I obtained from the Grand Trigonometrical Survey Office:—

	Occi	spied, I	Thálsa i	==== and La	khiráj.	Khálsa j.		Remarks.	
Name of division.	Cultivated.	Lately aban- doned not in the báchh.	Waste plots in fields, &c., &c.	Gaban or hay fleids.	Total,	Unoccupied I and Lákhiráj	Total area.		
Kulu Proper	20,518	1,627	1,547	285	23,977	4,07,537	1,31,514	Waziri Rupi is part of Kulu Pro- per, and has an area	
Seoráj	12,366	982		42	13,390	3,54,930	3,68,320	of 4,33,050 acres. It is not included in this Statement,	
Total	32,88 4	2,609	1,547	327	37,367 	7,62,467		as it did not come under revision of Settlement.	

The real area of plots of waste within fields and enclosures (column 4) is considerably larger than that given; returns of such plots were only available for those parts of the country which were mapped with the plane table. Of the luge area of unoccupied waste, shown in column 7, I calculate that about seven-eighths are above the limits of cultivation, that is, at an elevation at which no crops can be successfully grown. And of the remaining one-eighth, only a small proportion is culturable owing to the generally precipitous character of the surface.

The following table compares the detail of area given in a statement appended to the report of the first Regular Settlement,

with the same detail taken from statistics collected in revision of Settlement:—

	Total area.		Barren.		Lák	hiráj.	Khálsa cultivated.	
Name of division.	1st Regular Settlement.	Revision of Settlement.	1st Regular Settlement.	Revision of Settlement.	1st Regular Settlement.	Revision of Settlement.	1st Regular Settlement.	Revision of Settlement,
Kulu Proper, exclusive of Rupi		4,31,514	68,573	4,05,682	3,109	11,389	9,594	14,443
Seoráj	90,225	3,68,320	79,676	3,55,588	1,886	2,751	8,663	9,981

Mr. Barnes had no means of ascertaining the total area as the Trigonometrical Survey had not been made when he wrote. This explains the enormous difference between his total areas and mine. The great difference of lákhiráj area in Kulu Proper is due in part to the fact that my figures include 4,407 acres of waste land attached to the Rání Katochnís jágír in Barágráon. The rest of the difference, also very large, is due to more accurate measurement in revision of Settlement. The same explanation accounts for the apparently large increase of cultivated area in Kulu Proper, for the real increase by reclamation from the waste has been trifling. I believe that more land has been reclaimed from the waste since the first Regular Settlement in Seoráj than in Kulu Proper: the statement would lead one to suppose the contrary; but the fact is that the areas for all but a small part of Kulu Proper were obtained by a survey with chain and plane table, and those for the greater part of Scoráj, by appraisement in bhár páth only. Measurement with the chain in a country like Kulu gives, I believe, a somewhat exaggerated cultivated area, as it is very difficult to allow sufficiently for the rocks, banks, and corners of waste that occur in almost every field. the other hand, appraisers always more or less under-estimate the cultivated area: it is difficult to test their calculations, but from what I observed I believe them to be about 15 per cent. under the mark in Acoráj

105. Much of what I have written with regard to forests in Kángra Proper will apply also to Kulu, but, except with regard to the kelú (cedras deodara), the conservancy rules have not been so fully or strictly enforced. Under the Rájahs, poor descriptions of trees were unprotected; if a man wanted to fell a tree of a valuable kind, he applied to the pálsara of the kothi for an order. Under our Government a stricter rule has been introduced, no forest tree can be felled without an order from the negi, who is prohibited from giving kelú, even when it grows in a man's field. Kail (Pinus Excelsa) has also been reserved of late years in certain localities. It is a sore point with the Kulu-people.

who live near the cedar forests, that they are no longer allowed cedar for house-building purposes. It is the only timber which lasts long when exposed to the weather. Sufficient regard has not perhaps been always shown to their feelings in the matter of sparing small groves of cedar round temples; for instance, in the case of the Dungri grove at Mináli, the part marked off for the temple was too small, and did not include the "jatre-re-so," i. e., the dancing lawn or arena, but perhaps this mistake may have been since remedied.

In 1863-64 a "thák trihái," or prohibition of grazing in onethird of the forest, was imposed in the Biás Valley, but the forests selected by the native officials for reserve were those above the villages which are not valuable, and require no protection of the kind. In 1865, therefore, the Commissioner did away with the vexatious reservation. The kelú and kail forests are not extensive, and are situated for the most part low down in the valleys in the neighbourhood of the villages. The extensive forests high upon the sides of the mountains contain in the way of pines only the reh and tos, (Picea Webbiana and Abies Smithiana). The devidiar (cupressus torulosa) and the shamshad or box are found in some localities, but not in large quantities. The commonest trees in the forest in addition to the pines are several kinds of oak, a horse chestnut, rhododendrous, maples, and birches. Yew and wild walnut are also not uncommon; Himalayan poplar, and elder are found in the valleys. Walnut, apricot, and quince trees are much planted in the fields round the villages.

In years of scarcity the horse chesunt is used for food after being steeped in water. A very good burning oil is made from the kernel of the apricot. Some hanlets pay their revenue by selling their walnuts. It would be considered quite proper to take these trees into account in assessment, where they are numerous and of good quality.

106. Irrigation in Kulu is carried on much in the same way as in Kángra, where the system has been fully des-Irrigation. cribed by Mr. Barnes. The big "kúl" or canals in Kulu have four officials,—a darogha, a jatáli, a dhonsi, a When a canal requires repairs, the darogha or superintendent gives the order to the jatali or messenger, who goes round with the dhonsú or drummer and collects the laborers, each family getting a share of the water has to furnish a man. The gang march to the canal together; any one not joining before they reach the ground is fined two pathas of grain, and if he is absent the whole day, four patális. It is the duty of the bándú to collect these fines, but his special business is to superintend the daily distribution of the water like the koli in Kángra. He in fact is on permanent duty while irrigation goes on: the other officials attend so long only as work on the canal is in progress. The darogha gets a little grain by way of pay; the others undertake their duties in lieu of working with spade and shovel. The fines are eaten up at a feast held when the work is concluded. The dam of a kúl, which is called a ban or dang in Kángra, is termed "maláran" in Kulu; the mouth or opening into a "challa" or duct from a kúl is called an "oes;" the opening from a "challa" into a field, a "saláran."

In Kulu all irrigated land is devoted to growing rice. mode of culture is that known as "ov" or "ur," which is not common in Kángra. The rice is first sown in nurseries called "ori," and then transplanted when some seven or eight inches in height. This transplanting, or the gathering of neighbours to perform it, goes by the name of "roni." Each family in turn keeps open house; the neighbours, men and women, collect at its rice fields; the water is let on, and seven or eight ploughs go into one small field at a time, and speedily work it up into deep slush. As soon as a field is ready, the women enter it in line, each with a bundle of young rice in her hands. and advance dabbing the young plants into the slush as they go. The mistress of the house and her daughters, dressed in their gayest, take their stand in front of the line, and supply more bundles of plants as they are wanted. The women sing in chorus as they work; impromptu verses are often put in, which occasion a great deal of laughter. Two or three musicians are generally entertained by the master of the house, who also supplies food and drink of his best for the whole party. The day's work often ends with a tremendous romp, in which every body throws mud at his neighbours, or tries to give him or her a roll in it.

The proportion of irrigated to unirrigated fields in Kulu Proper (exclusive of Wazírí Rúpi, which did not come under Settlement) is nearly 19 per cent. In Wazírí Párol it is as high as 27 per cent. I may mention that there are probably not 50 acres of irrigated land in the whole of Wazírí Rúpi. The proportion in parganah Seoráj is 4 per cent. In Wazírí, Inner Seoráj, it is below I per cent.

Acreage under each arable lands of Kulu Proper and Seoráj for the crop for the year of measurements.

autumn crops of each kind and the fallow acreage under spring and autumn the year, 24 per cent. produced two harvests. Most of the fallow area, which has been excluded from this calculation, consists, no doubt, of land which, when cultivated, gives a single harvest only: a spring crop is seldom grown in rice land in Kulu, in which respect the course of husbandry differs from that common in Kángra.

Of the spring crop 92 per cent. consists of wheat and barley, in the proportion of three of the former to one of the latter grain. Of the remaining acreage, poppy occupies 5 per cent, and tobacco 1 per cent, leaving only 2 per cent, to lentils and oil seeds. people who have no rice lands rely on the poppy for money with which to pay the land tax. By the Financial Commissioner's order I took particular care to ensure a correct return of the area under this crop. It is sown in the end of November, and ripens in the end of May. Good burning oil is extracted from the seed, as well as opium from the green head. When the head or seed pod is of full size, it is punctured with a knife in the evening, and next morning the exuded juice is carefully wiped off and the head punctured again. This troublesome process goes on for some time, as all the heads do not ripen at once. If all goes well, it is a very profitable crop; but rainy weather robs a man of his harvest, as one fall will wash away the exuded juice. It is partly on this account that opium is not grown in the Upper Biás Valley where there is much rain. Since Settlement the idea of restricting or specially taxing the growth of poppy in Kulu has been several times entertained, but to do so would be a breach of the terms of the Settlement, and the project has therefore been each time abandoned. The tabacco grown in Kulu is of good quality, and sells well for export to Ladákh and Tibet. Of the autumn harvest 83 per cent. consists of the following principal crops:-Rice 25 per cent.; maize 12 per cent.; sariára (amaranth) 14 per cent.; kodra (elensive corocana) 18 per cent.; chína (panicum miliacum) 8 per cent.; káthá (buck wheat) 6 percent. The sariára, with its long red or yellow plumes, makes the fields round the upper villages look very gay towards the end of the summer: the grain is very minute, and is mostly eaten, parched or boiled, like that of the china. The kodra is one of the grains from which "súr" or "lugri," the hill beer, is commonly brewed; bread is also made of its flour.

The amount of land planted with tea is exaggerated; some patwari has credited certain fields with producing tea, because they belong to a tea-planter. On the other hand, the acreage under potatoes is under the mark, for the same reason I suppose as in Kangra, viz., that they are often planted either in the "thach," or shepherd's camping grounds high up in the forests, or in small plots in corners of fields. Potatoes have certainly been tolerably abundant and cheap of late years in Kulu. The bhang or hemp is grown for the fibre, which is made into ropes, sandals, &c., &c. Ropes are also commonly made of the "in," a large nettle which grows wild in the forests.

Produce table of parganah Kulú and Plách.

99		Ison Total D	14,210	22,500	37,110	2,879	39,989	7,105	32,384
æ		.IntoT	7,106	9,513	1,329 16,619	:	:	- ;	:
88		China (millet),	086	349	1,329	:	:	:	:
15		Legetables,	i =	64	ㅏㅍ	 	<u> </u>	<u> </u>	i :
1 8		Bhong (indian hemp).	σ,	8	1 2	į i	Ħ		ii
. 33		Kachalit (sweet potatoes).	60	1=	1 7		1 :	L	{ · · · · · · · · · · · · · · · · · · ·
-22		Potatoes (ala).	6,4	1 22	1 2	<u> </u>	ļ.,i.,		
æ	VEST,	.(dingrams) arkirras ban datid	1,408	1,032	2,440	:	<u> </u>	<u> </u>	:
53	H. H.	yluh (pulse),	134	347	481	:	:	:	:
21	I XX	thing or purpose and kathu	268	Ē	308	;	1 :	ī	
20	LIA	Kangut and khangri (millet).	163	355	516	:	;	;	:
19	KHARIF, AUTUMN HARYEST.	Mandal or kodra (millet).	1,471	1,539	3,010	<u> </u> ;	;	:	:
18	КнА	Culth and barát (pulse).	143	1,050	1,193	:	 	:	:
17.		Rice (dhán).	1,032	3,123	4,161	:	:	· :	<u>. </u>
16		Maki or chall (maize).	1,276	77.2	2,0.48	:	i		:
15		Manji, dhangar and rong (pulse).		12	12	:	 :	:	:
4		Suwank (millet).	20.05/07	129	1 %	1 :		• 	
13 1		Cotton (kapás).		\ 8 	- 8		Li.	: 	-
12 1		Теа (сha).	192	:	192	:	<u> </u>	:	:
			1			<u> </u>	<u> </u>	<u></u> [
=	-	Total.	7,104	13,387	20,491	:	:	:	
2		Alsi (flax).	est-pro-	1 2	- 64	<u> </u>	~] ; <u>}</u>	
- 6	=:	mixed with gram).	रणने	40		:			
II'	8	Masúr (lentil). Berra or golf (wheat or barley	3.00	89	<u> </u>				
	1 5	Pen (mater or kalen).	110	23	9 1	<u> </u>	÷		- i-
11	H	2. Biti (mustard).	124	12	Œ	:	1	: 1	··
	RING	I. Sarson (rape seed).	462	996	1,028 1		 	i i	
	RABI, SPRING HARVEST	Poppy (post).	94	901	200 1,	<u> </u>		:)	:
	RAI	Торвосо (tamèku),		1		!	;	:]	<u> :</u>
c,		Barley (jau).	1,868	3,190	5,058		:	:	:
-		Micat (kanak).	4,545	9,403	13,948	;	:	:	:
			:		ps in year	g the	allow	асте-	area ared
			:	÷	otal acreage under crops in both harvests of the year	or fallow during	Total under crops and fallow	Deduct half the defasli age for the year	Renainder cultivated area which can be compared with other statements
1			o.	ę,	unc	llow 	ob	half the do for the year	ıltiy be stat
1		i	2	acreage	age Ive	fal.	ır cı	if th	can ter
[f	80	S .	cre;	ŏ :	nde	ha!	off.
]]		į	ısli	ila	oth oth	hnú or year	ր ր	luct age f	afr ith ith
1		1	Dofasli acreage	Ekfasli	l'ots D	Bahnú year	Ott	ا يُخِ ا	Se ≥ ≥
-1				. —	<u> </u>		F7 1	- 1	144

108. Very soon after Settlement, Major Hay, Assistant Commissioner of Kulu, planted tea in a small garden Tea. at Nagar. His successor, Mr. Knox, bought this garden and improved it. In 1860-61, after he had been transferred to some other appointment, he joined with some other Englishmen in starting a tea garden on a large scale at Bajaura, in Kulu, under the management of Mr. Minikin. Another garden was formed at the same time in Mandi territory, close to Bajaura, by an English Company, but after little more than a year's trial it was abandoned. Mr. Minikin has remained in charge of the Bajaura estate ever since, and has added to it a great deal of land situated here and there in almost every kothi in the main Biás valley. All this land, amounting to nearly 900 acres, of which 750 are at present under cultivation, has been purchased bit by bit from the zamindars, and was either cultivated when bought or was land belonging to individuals, which, though once cultivated, had been lying fallow for some years; almost all of it was assessed with revenue, so that the estate is now not only by far the largest in Kulu in area, but also in jama or assessment: only a very small proportion of the cultivated area (less than 100 acres) is planted with tea; the rest is cultivated by yearly tenants, who pay the proprietors a share of the produce. Another graden was planted at Dhobi by Mr. Duff, but the tea did not thrive, and was allowed to die out.

There seems to be very little land in the Kulu valley which is well suited for the cultivation of tea. The quality of the leaf is excellent, but the flush of leaf or yield is not heavy. In the lower part of main valley the rain-fall is very uncertain; the clouds pass over it and cling to the sides of the high ranges. In the upper valley there is enough rain, but hardly enough warmth. Again, the land in the valley is often cold and marshy at a short depth below the surface. The combination of a hot baking sun above and cold water at the root appears to stunt or kill the plant.

Distribution of property among different castes, and average size of holdings. 109. The following statement will show in what proportions the arable land is held by different castes, what are the average size of the holdings, and the average sum of revenue paid on each.

How the land entered as temple endowments is occupied has been described in the account of the temples given under the head of "land tenures." It will be seen that the Kanets, in numbers and amount of land held, count not far short of two-thirds of the whole. There are a few Suniyars, Thakars, Kuhmars, Jhiwars, and other sudras mixed up with them in the statement, but to the extent of about 1 per cent only. I shall presently give some account of the different tribes of which the population is formed, so need not describe them here:—

(146)

Distribution of property in parganah Kulu and Plách.

:				AREA,	VITH I	ETAIL ATED.	нош				AVERAC TIVATES AND DEM LAND R PER SIG	D AREA IAND OF EVEREUE
				Khud k	ásht.		ļ	nd.				
Name of caste,	No. of families.	No. of holdings.	No. of shareholders.	With their own hands, with or without the assistance of farm servants.	By farm servants only.	By tenants.	Total cultivated.	Jama or Land Revenue demand			Land revenue demand in rupees.	ultivated area in acres.
Temple endowments	283	283	283			6,592	6,592	10,033	9	0	86	23
Brahmans	410	987	1,467	1,345	752	472	2,569	4,946	4	0	б	8
Rajpúts	83	38	67	29	165	112	8 06	621	13	0	17	8
Khatris, Mahajans, Sud, aud Karars	42	50	87	211	45	181	437	528	11	0	11	9
Berágis, Gusáins	72	82	134	301	240	36	577	921	14	0	11	7
Kanets and other Sudrás	3,508	7,288	11,185	19,839		250	20,089	42,624	1.4	0	6	
Muliammadans	6	6	7	5			5	7	1	0	3	
Dágis an other low custes	1,687	2,526	4,192	8,614		24	3,638	6,096	9	0	2	
Total	5,991	11,260	17,422	25,344	1,202	7,667	34,213	65,780	l1	0	6	9
							1,369	1,562	5	o	Held by men.	English-
							35,582	67,34%	0	0		

The average size of a holding comes out at three acres; this seems very small, but the Gaddis on an average hold no more, and they are the people in Kángra Proper who, in manner of life and nature of country inhabited, most resemble the Kulumen. The average assessment of six rupees, if compared with the value of the crops only, would appear heavy, for in a great number of the highest villages the fields give absolutely no income; nothing is produced in them which it would pay to export to the nearest market. But in these places the people have their flocks to fall back upon by selling a sheep and a little home-spun cloth or a blanket; they can make good the whole demand, or they can earn a good deal of money (as many do) by gathering wild roots and herbs in the forests, and selling them in Sultánpúr or at Rámpúr for export to the plains. "Dhúp" (Dolomiora macrocephala) used as incense in India and China, and karrú and chíretta, kinds of gentians, used in medicine, are the principal articles so sold. Then, again, they have their honey and bees-wax: the upper veraudahs of the houses are often full of bee-hives formed of short lengths of hollow trunks of trees covered at top, and with an entrance hole in the side.*

The bees thrive best in the highest villages from which the open flowery slopes above the forests are accessible. By snaring a musk deer and selling its pods, or shooting a leopard or bear, and claiming the reward a sum equal to one or two year's land tax may be secured at one blow.

The statement on the next page will show the number and value of jágírs and rent-free holdings in Alienated lands. Kulu Proper and Seoráj. The Rájah's jágír shown comprises the whole of Wazíri Rúpi, and was not brought under revision of Settlement. The share of a village in jágír for life is that held by Rání Phúlá, Deí, the widow of Rájah Ajít Singh, in Barágráon. Putting Wazírí Rúpi aside, which contains within itself a great number of subordinate rent-free tenures held of the Rájab, it will be seen that about a fourth of the revenue of Kulu Proper and Seoráj is alienated, for the Government demand when these returns were prepared stood at Rs. 50,700, and the assessable value of the rentfree tenures, exclusive of Rúpi comes out at Rs. 16,662. A comparison of the cultivated area gives about the same result, for the figures are paying revenue to Government 24,424 acres, assigned 8,460 acres. Of these alienated lands about three-fourths consist of temple endowments. The amount of land held by the temples up to the present time is in excess of these figures, for the statement shows the holdings not according to the area and value held, but according to the area and value recommended to be granted in the final orders in each case, and in giving those orders I recommended resumptions, which have since been approved by Government.

^{*} I notice that the practice of beating pots and pans to induce the bees to settle in a swarm previous to hiving prevails in Kulu, as it did or does in English country places. Bec-masters now consider it a superstition I believe. The Kulu-men at the same time address the queen bee and her subjects as follows:—"Besh Máhárání! Besh; aur toh agge jási, Máhárání rí drohf ost." Be seated great queen, be seated; and, (turning to the bees) "An appeal has been made to the queen against your going any farther."

PAL IN	Total in Perpetuity And holdings. No. of holdings.				10,925	1,500	2,178	14,603	:	:	13,984	13,984	28,587
ToT	PERI AND 1		<u> </u>	_	7	66	4	:	:	888	988	323	
	FOR LIPEE.		Jamai		:	1,500	1,983	3,483	;	:	250	250	6,733
NGS.	For		No. of holdings:		:	<u>~</u>	#	13	<u>:</u>	:	13	13	8
HOLDL		Total in Pripetuity.	Jama.		10,925	:	195	11,120	:	:	13,734	13,734	24,854
REE			Yo. of holdings.			:	ю. ————————————————————————————————————	မ	:	:	67.5	57.5	281
3.T.F		For te rs. , of Settlement,	.ումու		:	:	;	:	:	:	፥	:	:
OF RI			No. of holdings.		:	:	:	:	;	:	:	:	:
CLASS (CONDITION OF RELEASE AND CLASS OF RENT-FREE HOLDINGS. IN PERPETUITY. OF 10 O	As endouments of a charitable or religious institution.	.amal	Section 1	25)	•	į	:	1	:	13,197	13,197	13,197
AND		As end of a ch or re instit	No. of holdings.	lie.		E.	B	:	:	:	243	249	249
EASE		Buring Byway good beha- of Indian to viour to a cheudhriftendhill or kotwell, dec	,витаТ.				133	22	:	;	101	107	129
P. B.E.			Ko, vt holdings.		;		7-	-	:	:	ئر	ŕa	6
0 X0			, naust	ДÝ	V:	U	173	173	:	:	430	430	603
ITIQ:			No. of holdings.				4	4	:	:	23	12	25
8		Rojah's jágirs.	Janus.		10,925	V	7	10,925	:	;	:	:	10,925
			Zo ot poldings.	यमे	н	4	1:	-		:	: _	:	-
	Form of rent-free holdings, whether sanctioned or unsanctioned.					Shares of villages	Maáfi plots	Total	Whole villages	Shares of villages	Maáfi plots	Total	Total sanctioned and unsanctioned
				Composed of.			petrois	ouvg	7	orec	ijouvs	пU	Total sanction
Parganah						***		*qəq	II but	nįr	Ж		
	District,								Kangra				

ri,	No. of kothis or maurabs.	No. of houses,	Christian.	religion				ricultural, icultural,		Population per square mile.	Re marks.
	 6	3,870		18,682	11	17,421	1,272	18,693	496	37	1)
juh	 6	1,529	5	6,954	7	6,403	563	6,966	84	82	Kulu Proper.
	 5	1731	2	7,732	69	6,388	1,415	7,803	94	83	Kulu i ropei.
	 6	2,362		12,491	5	11,554	942	12,496	677	18	J
	 14	4,341		16,397	6	16,242	71	16,313	}		G
	 11	8,305		28,040	2	28,002	40	28,042	\$575	77	Seorāj,
	 48	22,138	7	90,206	100	86,019	4,303	90,818	1,926	47	
	 		1						! <u></u> _		

census was taken in 1868 under my superintendence. By s of 1855 the population was 79,654 only. This discrepancy at the first enumeration was under the mark, for it is certain population cannot have largely increased in those thirteen ere has been no immigration, families are not large, and the e is a heavy one,

seven Christians were all Europeans; the hundred adams were mostly traders or servants, only twenty-two were gree agriculturists.

ne Hindús, 6,615 were Brahmans, 317 Rájpúts, 217 Khatrís, 3, 17 Káets, 148 Súds, 25 Mahájans, 20 Bháts, 52,836 Kanets, 13 Ghirths, 295 Gusáins, 375 Náths, 378 Behrágís, 191 Suniárs, es, 98 Khumárs, 624 Lohárs, 22 Dhobís, 441 Chamárs, árs, 91 Malláhs, 55 Juláhás, 74 Barrárs, 16 Hajjáms, 26,495 d 24 Hensis,

ll be seen that the population may be said to consist almost f Kanets and Dágís, with a small admixture of Brahmans.

The Kanets are often classed by other Hindús as on a par with the Ráthís of Kángra, just as the Ráthís claim to be Rájpúts, who have lost grade by taking to h, or the offspring of Rájpúts by Súdrá women; so the Kanets they are the children of women of the hills by Rájpúts who from the plains. By one story both Kanets and Dágís were of the same stock. Two sons of the demi-god, Bhím Sen had each a son by the daughter of a Kulu rákhas or demon.

One of these sons married a Bhotántí, or woman of Tibet, who fed him with yák's flesh, so he and his children by her became Dágís. The other son was ancestor of the Kanets

Both of these stories perhaps point to the conclusion that the Kanets and Dágís are mixed Moghals and Hindú race. General Cunningham says as much of the Kanets of Kanawar, and connects the caste name with the word Karáná, which implies mixed blood. The Kanets are divided into Kassiyas and Ráos. The Ráos say that the origin of this division was that a Rajah of Kulu ordered the Kanets to reform their loose practices, and conform altogether to Hindúism; those who obeyed were called Kassiyás, and those who stuck to their old ways, Raos. It is a fact that at the present day the former are more Hindú in all observances than the latter, and the story is otherwise probable, as one can see that the foreign priests round the Rájahs were always striving to make the Kulu people more orthodox Hindús, greater respectors of Brahmans, and less devoted to the worship of their local divinities. The Kassiyas wear the janeo, and pretend to some superiority, which, however, is not admitted by the They intermarry and eat and drink together out of the same cooking pot, but not out of the dish same or plate.

The dress of both sexes is picturesque, and not at all oriental. A red and black woollen cap, not unlike a Scotch bonnet at first sight, a grey or brown loose woollen tunic girt in, with a rope or sash at the waist, a striped or chequered blanket worn like a Scotch plaid round the chest and over the shoulders, form the dress of the men. If well enough off, they add loose woollen trousers tight round the Some of the women wear a cap like that of the men under which their hair hangs down in long plaits lengthened out with plaits of worsted, but most of them do without a cap, and wear their hair puffed out and twisted into a high sloping chignon, not unlike the fashion till lately prevailing among English women. Instead of a tunic they wear a plaid or blanket fastened around them with bodkins, and so skilfully put on that while the neck and arms are bare, all the rest of the body is modestly covered to below the knee: the leg is bare or covered with a woollen gaiter: broad metal anklets are not uncommon, and set off the leg very prettily; the arms are generally overloaded with bracelets. Both sexes are generally shod with sandals made of plaited straw or hemp, but many go bare foot, and a few wear leather shoes. Both sexes, especially on festival days, are fond of wearing bunches of flowers stuck in their caps or in their hair, and strings of flowers hung round their necks. Some are hardly darker than Spaniards in complexion, with a ruddy color showing in their cheeks; others are as dark as the ordinary Panjábi. They are not tall, but look strong and active, and generally have handsome figures. Many of the women have fine eyes, and a mild and gentle expression of face, but the men on the whole have the advantage in regularity of feature. The finest men are to be found in Seoráj. The women do most of the field work, with the exception of ploughing, but in return they have more liberty than in most parts of India, They attend all the fairs and festivals (jách) held periodically at every temple in the country. At these fairs both sexes join in the singing and dancing, but the women in Kulu dance separately, and at night only. In Basáhir the Kanets of both sexes dance together. In the Lág and Parol Wazírís it is not uncommon to see many of both sexes returning from the fairs decidedly tipsy, the result of deep potations of súr or lugri, a kind of weak acid beer, generally brewed at home, and exempt from the restriction of a'bkári rules. In Rúpi and Seoráj drinking is considered a reproach, and almost universally eschewed. In the winter, when confined to their houses by the snow, the men spend most of their time in weaving blankets and cloth for sale or home consumption: the women do not weave in Kulu.

The Dágís are the impure or kamín caste. They are also commonly called Kolis, a name, however, which The Dágis. out of Kulu is applied to any Kulu man. In Seoráj they are commonly called Betús. Those among them who have taken to any particular trade are called by the trade name, e. q. bárárú, basket maker; barhye, carpenter, dangri, iron-smelter; pumbe wool-cleaner; and these names stick to families long after they have abandoned the trade, as has been the case with certain families now named, smith and carpenter, in England. So also Chamárs and Lohárs, though they have been classed separately, are probably only Dágis who took to those trades; but at the present day other Dágis will not eat with the Lohars, and in some parts they will not eat or intermarry with the Chamárs. Most Dágís will eat the flesh of bears, leopards, or langúr moukeys. All except the Lohárs eat the flesh of cattle who have died a natural death. They stand in a subordinate position to the Kanets, though they do not hold their lands of them. Certain families of Dágís, Chamárs, and Lohárs are said to be the Koridárs, i. e., the court-yard people of certain Kanet families. When a Kanet dies, his heirs call the Koridár Dágís through their jatáí or headmen: they bring in fuel for the funeral pile and funeral feast, wood for torches, play the pipes and drums in the funeral procession, and do other services, in return for which they get food and the "kiriá" or funeral perquisites. The dead bodies of cattle are another perquisite of the Dagis, but they share them with the Chamárs: the latter take the skin, and all divide the flesh. The Dágís carry palanquins when used at marriages. The Lohárs and Chamárs also do work in iron and leather for the Kanets, and are paid by certain grain allowances. The dress of the Dágís does not differ materially from that of the Kanets, except in being generally coarser in material and scantier in shape. Their mode of life is also much the same.

114. With the exception of a few families, descendants of the Rájahs, priests or parohits, the Kulu Brahmans differ very little in appearance, dress or customs from the Kanets. The same may be said of

nearly all of the few Rájpúts. The blood is in fact generally very mixed, for both Brahmans and Rájpúts commonly marry Kanet girls i such wives are known as "Srit" in distinction from the "Lári," or wife of the same easte taken by the regular "biah" ceremony.

115. I may mention here that there are three kinds of marriage ceremonies in use in Kulu, viz. (1), Bedi biah, the ordinary Hindú form; (2), Ruti manáí, four or five men go from the bridegroom to the bride's house, dress her up, put a cap on her head, and then bring her home to the bride-

groom; (3), Ganesh pújá, the form used by Brahmans, Khatrís, Sunivárás, &c., in marrying a Kanet girl. The bridegroom sends his priest and others to the bride's house, where worship of Ganesh is performed, and the bride then brought home. Suniyars send a knife to represent them. The children of a Brahman and Rájpút by a Kanet wife are called Brahmans and Rájpúts; the term Ráthí is often added as a qualification by any one pretending himself to unmixed blood. In the absence of other children they are their father's full heirs, but in the presence of other children by a lari wife they would ordinarily only get an allotment by way of maintenance, put by some at one-fifth, but the limit seems rather vague in practice. The rule of inheritance in Kulu among all tribes at the present day is "pag vand," or, as it is here called, "mundevand," that is, all legitimate sons of one father get an equal share without reference to the number of sons born of each wife or mother. Among the Kanets and the lower castes the real custom hitherto has been that every son by a woman kept and treated as a wife was legitimate. It was not necessary that any ceremony should have been performed. If no one else claimed the woman, and she lived with the man as a wife, the son born from such cohabitation was legitimate. In the same way among the same classes a "pichlag," or posthumous son (called ronds in Kulu) born to a widow in the house of a second husband, is considered the son of the second husband; and a widow cannot be deprived of her life tenure of her husband's estate for want of chastity so long as she does not go away to live in another man's house. It appears to be a general idea in Kulu that a father could, by formal deed of gift executed in his life-time, give his estate to a daughter, in default of sons, without consent of next of kin. It is, I think, doubtful also whether a distant kinsman (say more than three or four generations apart) could claim against a daughter without gift, and it seems generally allowed that a "ghar jowáí," or son-in-law taken into the housebecomes after a time entitled to succeed as a kind of adopted son with, out proof of gift.

116. A very short notice will suffice for the few of the remaining Gusáíns, Behrágís, miscellaneous castes which require any notice. Náths, and Táwes. The Táwes are builders and masons, and rank above the Dágís, but below the Kanets. The Gusáíns, Behrágís, and Náths had originally of course religious pretensions, but may be said

to be now quite secular people, cultivating their farms with their own hands like other peasants. The original Behrágís in Kulu came from the plains, but the present men are mostly descendants of Kulu Brahmans or Kanets who became their disciples. The Náths are Dágís with their ears pierced, holding a position like that of the Sádhs among the Kángra Gaddís; they are the descendants of some religious mendicants, but are now much like other people of their grade. It is a native saying about Kulu that no man who takes up his abode there retains purity: the Brahman or Rájpút marries a Kanet girl and does not pass on the pure blood to his sons: the ascetic sooner or later takes some women to live with him and founds a family. All such people have found that they could do what they liked in Kulu without serious loss of reputation, and being few in number and scattered here and there among the Kanets and Dágís, they have speedily succumbed to temptation.

Poliandry now prevails only in Scoráj, and there the custom seems to be tending to fall into disuse. Custom of Poliandry. It is in reality a mere custom of community of wives among brothers who have a community of other goods. In one house you may find three brothers with one wife, in the next three brothers with four wives, all alike in common; in the next house there may be an only son with three wives to himself. It is a matter of means and of land; a large farm requires several women to look after it. Where there is only one wife to several brothers, it will generally be found that some of the brothers are absent for part of the year working as laborers. In former years I have seen perplexing claims arise from this custom. The sons or grandsons of a family which has lived in poliandry agree to divide the ancestral estate, and quarrel as to the shares, some saying that each son should get an equal share, others that the sons of each mother (where the fathers had several wives in common) should get an equal share, others that the sons of each putative father should get an equal share. Of late years such disputes have seldom arisen, as it has become a pretty generally recognized principle that, as far as our courts are concerned, the woman in these cases is the wife only of the eldest son or head of the family, and all sons she may bear must be presumed to be his. This principle agrees in results with what I believe to have been in former times the general rule of inheritance, as between the children of brothers all living in community of wives (but it must be confessed that no one custom seems to have been rigidly followed in all cases); on the other hand as between the children of brothers all of whom did not live in community of wives, the old custom of the country was I believe as follows:-If of three brothers, one separated off his share of the estate and set up for himself, and the other two lived on in common and a son was born in their house, then such son was considered to be the child of two fathers and heir to the estate of both: the separated brother or his children could claim no share of such estate on the death of either of the united brothers. This

appears to me to have been the custom in past times, but it is opposed to the principle above mentioned as at present in force, of only recognising the mother to be the wife of one of the brothers, and I am not aware that it has been ever affirmed by our courts.

118. The account which Mr. Barnes gives in his para. 274 of the character of the hill people of Kángra Character of the Kulu Proper is in many respects equally true of people. the Kulu men. For instance, they are good humoured among themselves but rough and inhospitable to strangers, very shy and distrustful of any new officer but almost fond of one they know well, very submissive to constituted authority if exercised with any tact, not given to theft, and not much to falsehood, but this is partly the result of a simplicity or want of cunning which does not see how a fact perfectly well known to the questioned person can be concealed from the questioners. On the other hand they are not so industrious, so frugal, or so enterprising as the Kangra people, and they are still more superstitious. That they have imagination is proved by many of their legends and fairy tales which contain as much of that quality as any in the world. Their sense of the picturesque is proved by the situation they chose for their temples, by the wild stories they attach to each cave, lake, from ing cliff, rugged rock, or water-fall, to explain the impression which its form produces on their minds. They are very fond of music; the tunes, which are quick and lively, remind one of Irish jigs or Scotch The women sing a great deal, and rhyming songs are made at each marriage or funeral, or in commemoration of any remarkable event. As a general rule, one line in each couplet is not original and has no reference to the subject in hand. It belongs in fact to a collection of old lines, which is used as a common stock by all the poets of the country, like a "Gradus aed Parnassum." This is a splendid invention for reducing the difficulty of rhyming, which keeps so many poets mute in other countries. Their heads are full of strange fancies about things spiritual; for instance, they believe in the soul leaving the body during sleep, and account in this way for dreams: in these wanderings they say the soul can hold converse with the spirits of deceased persons, and communications are often received in this way. Both men and women are very susceptible of the passion of love, and do wild things under its influence. They will run off and live together in a cave in the mountains till forced down by the pangs of starvation. Men of the best families constantly incur imprisonment or loss of office for breaches of marriage laws, or social outlawry for the sake of some low caste woman. They are not manly or martial in manner, but I doubt if they can be called a cowardly race. I have seen them attack bears and leopards without fire-arms in a rather courageous way.

Their religious ideas have been sufficiently described in the extract from my report on the temple endowments, which I have given under the head of "land tenures." But to show the curious

natures of their superstitions I think it worth while to describe an expiatory ceremony, which is occasionally performed with the object of removing "Greh" or bad luck or evil influence which is supposed to be brooding over a hamlet. The decta of the place is, as usual, first consulted through the "chela," and declares himself also under the spell, and advises a "jag" or feast, which is given in the evening at the temple. Next morning a man goes round from house to house with a "kilta" or creel on his back, into which each family throws all sorts of odds and ends, pairing of nails, pinches of salt, bits of old iron, handfuls of grain, &c.; the whole community then turns out and circumambulates the village, at the same time stretching an unbroken thread round it fastened to pegs at the four corners. This done, the man with the creel carries it down to the river bank, and empties the contents therein, and a sheep, fowl, and some small animals are sacrificed on the spot. Half the sheep is the perquisite of the man who dares to carry the creel, and he is also entertained from house to house on the following night.

119. The only other illustration of manners and customs which I shall give consists of an extract from a report submitted by myself with regard to the lands held by the temple of Jamlú at Malána, which seems to me worth quoting, as it describes a very curious community, which in many ways holds aloof from the rest of the people of the country:—

This Jamlú is a kind of demon or spirit supposed to have originally appeared at Hamta, in Jaggatsuk, but now to have his head-quarters at Malána. He (Extract.) is sometimes said to be a Muhammadan, for no reason, however, except that sheep or goats sacrificed to him have their throats cut in the Muhammadan, as opposed to the Hindú style On this account the other deotás and devís, with the exception of the Prini Deví, who is supposed to be his sister, shun all intercourse with him as an out-caste. There is no image of him in his temples, and he has consequently no "rath" or ear. In the Malána temple there is a silver image of an elephant, with a figure in gold on its back, said to have been presented by the Emperor Akbar!! Kulu-men, who think their prayers have been heard, sometimes present small silver horses or elephants to the shrine. As he has no outward and visible sign or image, his houses or deogras are rather granaries, store-rooms, or assembly rooms, They are picturesque-looking buildings, actual temples. generally standing on the village green, and surrounded with cedars or other pine trees. These houses are called "mhar;" some are mere granaries, others are also used for village feasts, &c. Jamlú was much feared in the Rájah's time: on his account Malána was a city of refuge, from which no criminal could be carried off if he got there. Again, Jamlú neither paid tribute to the Rugnáth temple at Sultánpur, nor attended at that temple to pay his respects on the Daserali, as all other Kulu deotás were compelled

to do. Again, the Malána-men, who are all under his special protection, were allowed great license; they used to say that the other deota's temples were their Deo's "dogris," or out-houses, and help themselves to anything they admired in them.

The whole concourse of the men of Malána are themselves an embodiment of the Deo: such concourse is called the Rá Deo. are About forty or fifty families live in Malána, mostly Kanets, but a few of the Dágri castes.

The kárdárs, chelás, pujárís, &c., in fact all the office bearers, are Malána Kanets, who are appointed from time to time from among themselves by the Malána-men.

This body of officials, when they go their rounds to collect revenue fees, &c., are known as the Bari in distinction from the grand host of Malána, the Rá Deo. Malána is a large village in a long narrow valley formed by a river which runs into the Párbatti; the cultivated land lies on both sides of the stream, the ground is very precipitous, and the village lies high; there is no other near it, and it is difficult of access: it forms a phátí or separate division of the Nagar kothi, and has a huge area, which, however, is nearly all unculturable, uninhabitable waste. some good sheep-runs or nighars in the valley which are held by the Malána-men, or by zamíndárs of villages paying revenue to the To get to Nagar from Malana you have to cross the Malána pass, which is shut by snow for some months in the year: you then descend into the villages of Poling, Ramsam, Sharn, Báoli, Kirián Ber, and Kroji, nearly all the lands of which pay rent to the Malana dec. The Rá Deo, that is, all the Malána people except a few men old women and children, cross the pass in the end of Maghar or beginning of Poh, and spend more than a month in these villages, billeting themselves on every house. In the same way at other times the Rá Deo visits for a few days Búladi and Bishna, two villages in kothi Kais, where it borders on Malána phátí, which are held by the deo, and at other times the villages in Har Kandi, in Rái Gyán Singh's jágír, which are assigned to it. The Bári, i. e., the band of office bearers, pays separate and more frequent visits: the Rá Deo only visits large villages which can support it. these visits all the Malána-men feed free at the expense of their hosts, but no doubt their food is considered in the accounts of the revenue taken with more or less accuracy. Some of the Malánamen are detached in parties to visit the other shrines of Jamlú in Kulu, which are separate concerns from the Malána shrine. These parties get food free for a few days. The Bári also makes rounds to the other Jamlú temples; when it comes a goat is killed and a feast held, and some eight anas are paid as a tribute. The zamindars of all this part of the country commonly put aside a few sers of rice to give to the Bari when it comes round. None of the

Malana-men can read or write; they profess to keep accounts from memory only. Some of them come with the Bárí as porters to carry the rents, which are paid in grain, back to Malána. They do not give any accurate detail of how their grain is expended, but at the fairs (mélas) held at Malána all comers are fed free as long as the fairs last. There are three great fairs,—the big Phágri, the little Phágri, and the Sáwan Játra; these last seven days each, and are attended by many Kulu-people from considerable distances. Once a month, and some times more, there are uchhabs or feasts, which are attended mainly by the Malána-men alone. Any sádh or beggar who visits Malána gets food and a blanket if he wants it. Such visitors are not very numerous owing to the difficulty of the roads. The Malána-people intermarry among themselves only; they speak among themselves a dialect unintelligible to other Kulu-people: they rarely appear in our courts, in fact never, I believe, if they can help it; they have a way of settling their own cases by a meeting held in the temple conducted with certain forms. In my recollection they have on several occasions mobbed or abused European travellers who have visited Malána and gone anywhere near the temple with boots on, and have been fined for the offence.

Major Hay says he had to punish the head treasurer for receiving stolen property and harbouring a thief.

They have good flocks of sheep and goats, which they barter for rice at an annual fair held at Nagar.

They are not liked, but dreaded to some extent as uncanny by the other Kulu-people. Our Government has diminished the superstitious respect in which they were held and lessened their conceit.

They are an idle set of course, and to some extent disaffected.

PART I. CHAPTER III. - LAHOUL AND SPITI.

119. General description of Lahoul and Spiti, or the Trans-Himalayan country.— This division is in shape a long oblong, of an average length of about 105 miles, and breadth of about 38 miles, a total area of 4,299 square miles, and a population of about two to the square mile. It is shut in to the north, and divided from Ladákh and Chinese Tibet by the great snowy range called by General Cunningham the western Himalaya, and recognized by him as the continuation above the Satlaj of the main central Himalaya. This range has here a mean

elevation of more than 18,000 feet. To the south and east, except at the north-east corner where the Spiti river escapes into Tibet, it is shut in and divided from Chamba, Bangáhal, Kulu and Kanáwar by the mid-Himalaya, which has a mean elevation of more than 17,000 feet. To the west it borders on Chamba-Láhoul. In the middle it is cut in two by a ridge, some four or five miles long and 15,000 feet high, which connects the ends of two high spurs thrown out by the great chains above mentioned.

This ridge, which is generally known as the Kanzam or Pálamo ridge, from the names of the passes which cross it, forms the boundary between Láhoul and Spiti. The boundary line given in the Trigonometrical Survey maps gives Spiti near a hundred square miles of waste to the west of the Kanzam ridge, on the banks of the Chandra; but in revision of Settlement, with the assent of the headmen of both waziris. I have recorded the Kanzam ridge, which is the water-shed line between the Chandra and Spiti rivers, to be the true boundary. It is generally allowed on both sides that the ridge is the ancient boundary; it is also the natural one, and moreover the Gaddí shepherds, who for twenty years have grazed in the debated land, have been paying dues to the wazir of Láhoul, and not to him of Spiti. By the boundary in the maps Spiti contains 2,199 square miles and Láhoul 2,100; but by the line which I have held to be the true one, the 99 square miles of difference or thereabouts would change places. These two waziris have each in many respects a character of their own, and deserve a separate description.

Láhoul contains the head-waters of the Chináb river, and 120. is made up of three valleys—the valley of the Configuration and Bhága river, the valley of the Chandra, the valley subdivisons of wazíri of the united Chandra-Bhága or Chináb. is also a tract of more than a hundred square miles of entirely uninhabited waste, which is not attached to either of these valleys, and is situated on the north side of the western Himalaya below the Bárá Láchá Pass; this is generally known as Lingti. A dispute has lately arisen with regard to the exact boundary of British-Láhoul and Ladákh in this direction, which will probably be decided next year by a commission. The streams of this tract are tributaries of the Zánskár river which falls into the Indus; so that it will be seen that all the six great rivers of the Punjab except the Jhelam, draw some part of their waters from the Kangra District. The Chandra and Bhaga rivers rise on opposite side of the Bárá Láchá Pass at an elevation of nearly 16,500 feet above the sea. The Bhága flows south-west for 56 miles, with an average fall of 125 feet per mile; the Chandra, with an average fall of only 65 feet per mile, flows first to the south-east for 55 miles till it is turned by the mid Himalaya at Shigri, and then sweeps along the base of that range to the north-west for sixty miles to Tándi, its point of junction with the Bhaga. All along this latter part of its course the mid Himalaya hangs close over the Chandra: opposite Ghondla it rises like a wall a full 11,000 feet above the river bed; such a

sheer rise is to be seen in few other places in the world. From Tand to Tirot, on the border of British and Chamba-Lahoul, the united rivers run some sixteen miles with a fall of about 30 feet per mile.

The great triangle formed by the Chandra and Bhága is filled up by an off-shoot from the western Himalaya joined to the main chain at the Bárá Láchá Pass; its peaks rise to 21, 20, and 19,000 feet, and its numerous lateral valleys are all filled with glaciers. The most noted peak, though not the highest, is the Gephan Lha, or God Gephán, in whose honor the Láhoulís hold feasts and make sacrifices. This is the peak which can be seen from the Kulu valley through a gap in the mid Himalaya. The most noted glacier in Lahoul is that known as the big Shigri at the bend of the Chandra on the south side. It is nearly two miles wide and runs right down to the river; within the memory of many men alive it caused a cataclysm the marks of which are still plainly visible throughout Láhoul at a great height above the level of the river. For the first thirty miles of the course of the Bhaga and the first seventy-five miles of that of the Chandra, the country is and probably always will be entirely uninhabited; not a bush even is to be seen, but the grass, though it looks scanty and disappears at no great height above the bottom of the valley, is in most places of a kind upon which sheep and goats thrive wonderfully. In July and August therefore these wastes, and also the wastes lower down behind the villages, are visited by shepherds from Kulu and Gaddí shepherds from Kángra. There are three small lakes in this country, two on the Bhaga and one on the Chandra near the Pálamo Pass. This last is much the largest, being three quarters of a mile or more long. The water in all is fresh and very clear. The inhabited part of the Chandra valley is called by Láhoulís Rangloi, that of the Bhága, Gárá, and that of the Chandra-Bhága, Pattan.

121. The scenery in Láhoul is almost oppressive from its grandeur, and it is wild and desolate, for the villages and Character of the scenery in Láboul. cultivated lands are mere specks on these vast mountain slopes. But there is something pretty and smiling about the near view of the villages, especially in Pattan and the lower part of Gárá. There is nothing striking in the flat-roofed two-storeyed houses, which are massed together in one or two blocks, so as to give in-door communication in winter; but the clumps of pollard willows standing in plots of smooth green turf, and the terraced fields neatly kept and waving with thick crops of wheat or barley, are pleasant to look at. On the banks of the fields and under the small canals are the "dang" or hay fields, in which the grass grows luxuriantly, mixed with bright flowers as in an English meadow, and here and there in bush or hedge are wild roses, bright crimson or bright yellow, and wild currant or gooseberry trees. Wherever water is brought, all this vendure springs up, but without irrigation the ground is so nearly barren that not only no crop will grow, but there is so little grass that at a short distance you would think there was no green thing on it. This description however does not apply to the upper villages in Gará and the greater

part of Rangloi; here there are few or no trees or bushes round the villages which have a very bleak look, but the grass grows thick and green on the hills without irrigation. In a few places the slopes immediately above the villages are thinly covered with kail (Pinus excelsa) or pencil cedar (Juniper excelsa), and higher up here and there there are patches of birch wood. Near the villages on the road-sides are long dykes or walls of stone from four to five feet high and a yard or more broad, on the top of which are placed slabs or round stones, on which the "ommáni pádme hún" and other Budhist texts or mantras are inscribed. "Chodhten" or "Dangten," which are curiously-shaped conical buildings erected in honor of some saint or incarnation or as the mansoleum or relic temple of some lámá or great man, are found in the same situations. Above the villages, sometimes on the hill side and often under the shade or on the very face of a precipice, are seen the "gonpas" or monasteries of the lámás with flags flying and whitewashed walls.

The rivers in Láhoul are crossed by means of suspension bridges of from 50 to 150 feet span, made of thick Bridges in Láhoul. ropes of twisted birch twigs. Three ropes form the roadway, and two hand-rail ropes hang above, one on either side, and are attached to the roadway by small side ropes, fastened at intervals of a foot or two. The best of these bridges are passable for sheep and goats, and without danger if the sides are wattled in with wicker work and slabs of stone placed on the roadway. In a high wind many of them are dangerous to cross, even to a native of the country. They are called "chugzam" in Tibetan, and "jhúla" or "áwá" in Hindí.* Of late years, on the main road from Kulu to Léh, the Chandra and Bhága rivers have been bridged with sanga bridges passable by cattle and horses. The sanga is composed of whole trunks of pine or cedar built into embankments on either side of the river in double or triple tiers, each tier projecting further from the embankment and supported by a prop on the end of the tier below. long trunks rest on and connect the ends of the highest tiers on either side, and form the roadway.

123. The uppermost village in Rangloi is puráná Koksar, and in Gárá, Dárchá. Both these are about 10,800 feet above the sea, but there are higher villages lower down the valley in Gárá; for instance Kangsír (i. e., the big house), where wazír Tárá Chand resides, has an elevation of 11,345 feet. The average elevation of the cultivated and inhabited part of Láhoul I should put at a little less than 10,000 feet, though I observe that General Cunningham estimates it at over 11,000. The mean tempera-

^{*} The proper "jhúlá" is a different kind of bridge, which is not used in Láhoul. It consists of a seat in a loop hanging from a wooden saddle, which rides on a cable of thick grass rope, and is pulled across by a gay line. "Gharárú" is another name for this kind of bridge, which you use in crossing the Satlaj, the U'l and other rivers.

turc at Kárdong, in Gárá, is given in Messrs. Schlagintweit's tables as follows:—

v	WINTER. SPRING.			s	UMME	R.	A	UTUM				
December.	January.	February.	March.	April.	May.	June.	July,	Angust.	September.	October,	November.	YEAR.
29			46	6	.,,	59		•••	45	::		44-9-0,

No better place than Kárdong could have been selected to show the average temperature of the inhabited part of Láhoul, but the differences of temperature are very great. In the upper part of Rangloi, in kothi Koksar, the snow lies round the villages till the end of May, whereas in the lower half of Pattán the zamindárs contrive to sow and reap two crops in their fields during the spring, summer, and autumn. The air is very dry and pure: meat once dried will keep for any number of years. There is very little sickness of any kind, and I have not observed any cases of goitre. The influence of the monsoons is hardly felt; in July and August there are a good many showers of rain in the lower part of Lahoul and for a few miles on both sides of the Rotang Pass, through which remarkably low gap a few clouds contrive to steal; but generally speaking there is almost unbroken fine cloudless weather in the summer half of the year, and indeed up till January, when the heavy falls of snow usually commence. In some years some villages are completely buried in snow. Avalanches fall in the spring and summer. A glacier slipped and utterly buried a village at the mouth of the Yucha valley not many years ago.*

124. Spiti is in shape a triangle; the side which separates it from Láhoul and Kulu to the west being formed by the Kanzam ridge and the mid Himalaya; the opposite side which separates it from Ladákh and Chinese Tibet, by the western Himalaya; and the base which separates it from Kanáwar, by that part of the mid Himalaya.

base which separates it from Kanawar, by that part of the mid Himalaya which runs along the north side of the Satlaj. The base measures

^{*} No soul in the village escaped. An old man, who had gone up the mountain for some purpose a day or two before the catastrophe, is reported to have said on returning that his heart misgave him that something was about to happen, for he had seen a band of strangely-dressed people dancing and holding high revel on the top of the glacier, who must have been fairies. The words of the secr were set at naught of course.

about 58 miles, and a line from base to apex about 60 miles. The true area, as explained in para. 119, I estimate at 2,100 square miles.

The Spiti river rises in the apex of the triangle, and runs down its centre till it nears the base, where it inclines to the left and goes out at the north-east corner. In the south-west corner is the Pin valley, with its river of the same name, a tributary almost as large as the Spiti itself. Pin contains some eleven villages, and these are the only villages out of the main valley on this side, as the rest of the streams which join the Spiti from the mid Himalaya, though of considerable length, flow in narrow rocky gorges shut in by high precipices. On the other side of the main valley for two-thirds of its length from the base, there are high valleys or table lands which contain some ten villages.

A traveller passing down the Spiti valley would never suspect the existence of villages in these lateral valleys, for the streams which drain them run in deep canons or chasms, with precipitous sides cut in the rock, and nothing can be seen but the mouths of these gorges from the main valley. Major Hay, in his account of Spiti, says that the soil is composed of lime and sand stone. It is evident that a river very easily cuts itself a deep channel in this formation, which is only hard so long as it keeps dry; and as very little rain falls, and the snow melts gently, the banks of the cutting remain very perpendicular. Curious examples of this quality of the soil are seen in many places, where the ground has melted away round certain points protected by slabs of slate or shale, leaving the slab high in the air supported by fantastic pillars or arches of the softer formation. One bad result of this peculiarity is, that though water for irrigation is the great want in Spiti, yet the river itself and its tributaries, fed from immense glaciers, and at their fullest in the hottest weather, supply none; their beds are too deep, and their sides are too steep and friable, so that the zamindár's only resource is in the water of small streamlets which flow from small ravines in the face of the mountains which shut in the main valley. Some of these dry up altogether, and others run very low towards the end of the summer. The main valley looks as if it had consisted originally of a level plain from a mile to two miles wide, but the greater part of this plain has been carried away by the river which now runs in rapid shallow streams scattered over a very broad bed shut in by steep cliffs; the remains of the plain form plateaus above the cliffs, and it is on these plateaus that the villages stand. From the plateaus the mountains rise up in long steep smooth slopes of debris, till near the top rocks rise out of the slope in the shape of walls or jagged ridges, and end the view. The plateaus and slopes of debris look brown and bare, and the rocks are of all colors, shades of red and yellow predomi-There are no trees, and to get sight of green grass you must go up into the high lands on the left bank already mentioned. available water seems to be carefully reserved for the fields, and there are no "dang" or irrigated hay-fields as in Láhoul. In place of hay a kind of thistle and a vetch, which grow wild in the valleys, are cut and stored for winter fodder. At the head of the valley there is a kind of bush willow which grows in the bed of the river, and lower down a prickly

shrub (Hippofa salicifolia) is common in the same position, but they are neither big enough nor green enough to alter the prevailing barren tints of the scenery. At the lower end of the valley a few shokpa (Juniparus excelsa) and poplar and willow trees are to be seen. These, with the exception of a kind of dwarf birch which I have observed in one or two places, furze, broom, wild rose, and currant bushes, comprise all the trees and shrubs of the country. The Pin valley is more absolutely bare of tree or bush than any other part of Spiti, but there is more grass than in the main valley, which is probably due to a greater rain-In spite of the utter want of verdure, there is a great deal of beauty in the scenery; the hills near at hand have very quaint and picturesque outlines, and their scarped sides show a strange variety of strata, each with a different tint of color; above them a glimpse is caught of some snowy peak standing back against a very blue sky; in front are the bold sweeps of the river and the cliffs supporting the plateaus, upon which, at long distances, the white houses and green fields of the villages are conspicuous. All this, seen through an excessively clear and pure atmosphere, makes as pretty a picture as is possible in the absence of verdure and blue water. The only blue water in Spiti is contained in one or two lakes, to see which requires a long climb out of the valley; there is a small one above Dankar, and another of considerable size at the foot of the Manirang Pass. The water in the rivers is always thick and yellow, an unusual thing in the Himalayas, and due of course to the formation of sand-stone and lime before alluded to.

The streams and rivers are seldom deep, but frequently so rapid as to make it dangerous or impossible to Rivers and bridges in ford them. At such times the boulders under water can be heard rolling over and knocking against each other. But there are few bridges, and none which can be passed by the yaks or ponies with which most Spiti-men travel; the people therefore are compelled to ford, and a good many lives are lost in so doing. Above Kaja and below Lithong the main stream is suddenly collected into a narrow channel by ridges of rock; in these two places there are sanga bridges, but the biggest timber in Spiti is too light to make a sanga passable by yaks or ponies. Again below Máni the river runs in a narrow channel, and is crossed in three places by jhúla bridges. If two or three light iron suspension bridges could be put up in Spiti, a good many lives of men and beasts would be saved, and much danger and delay avoided. Suspension chains strong enough could, I think, be made by the Spiti blacksmiths, and a little steel wire rope would, I think, do the rest, and not be very expensive. A few hundred yards of iron pipe might, I believe, enable water to be brought on to the plateaus out of some of the glacier torrents. Several fine villages could be founded at once if the attempt succeeded.

126. The mean elevation of the villages in Spiti must be very con-Climate of Spiti. siderably higher than in Láhoul; I should put it at 12,000 feet, Several villages must be more than 13,000 feet above the sea, and one or two as high as 14,000.

The mean temperature of the upper Spiti valley is given in Messrs, Schlagintweit's table as follows:—

WINTER	WINTER. SPRING.				s	UMMER	. .	A			
December. January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	Year.
17	4		38			60	6		39	5	39-4

Light showers of rain occur in July and August, and in the winter snow falls, but only to the depth of some $2\frac{1}{2}$ feet, which is much less than in Láhoul. When encamped by one of the highest villages in the Pín valley, I observed that the frost at night, even in September, was so severe that a stream of water running down a slope from a broken canal was turned into solid ice by the morning. The climate is a remarkably healthy one; excepting a few simple complaints, such as cholic or rheumatism, sickness appears to be almost unknown, and I saw no cases of goitre or cretinism. The muscular development of both men and women looks large and hard compared with that of the people on the south side of the Himalayas.

127. Dankar, the capital of Spiti, is a large village, 12,774 feet above the sea, built on a spur or bluff which stands out into the main valley and ends in a precipice. The softer parts of this hill have been worn away, leaving blocks and columns of a hard conglomerate, among which the houses are perched in the most curious and inconvenient positions. On the top of the hill is a large house known as the fort, which, with some cultivated land attached, belongs to Government. On a point of the hill lower down is a large monastery. The aspect of the whole place is very picturesque. It has been the seat of government of the country from time immemorial.

128. Láhoul and Spiti do not form a part of the country General history of described by Mr. Barnes as "hills from time the Traus-Himalaya country, i. e., Láhoul and Spiti." immemorial inhabited by Hindú races living under the government of their native kings."

On the contrary, they are properly Tibetan countries, which originally had no connection with India, and were included in the empire of Great Tibet. According to General Cunningham (whose published account of Ladákh is the authority from which I have taken

most of my facts), on the break up of this Empire in the tenth century many of the outlying districts were formed into independent kingdoms, and in this way a chief of the name of Palgyi Gon formed the kingdom of Ladákh, of which Láhoul and Spiti were the southernmost provinces. But from this time down to the conquest and reconsolidation of the kingdom in A. D. 1580 or 1600, by Chovang Námgyál (ancestor of the last dynasty of kings or giálpos of Ladákh), nothing is known of Ladákh history.

Moorcroft says that Ladákh was a province of Tibet, governed, as to temporal or civil matters, by an independent prince, and as to spiritual matters, by the Pontiff of Lhásá. I think he here very truly describes the old constitution of the country. Among Budhists the spiritual province is a very extensive one, so that there was in fact a divided government, the traces of which remain to the present day. It may be noted that all over Ladákh there are to be found vestiges of old forts, which are commonly attributed by the natives to the time of the "mon" raj or government. This same word "mon" is, I believe, used by the Bhots or Tibetans as a general name for the Hindú races in Kulu or elsewhere, and the "mon ráj" is generally understood to have come from the south, but this is only matter of obscure tradition, which I have picked up myself from one or two Tibetans, and if there is any foundation of truth in it, it dates back to remote antiquity.* The first occasion within historic times on which Ladákh became in any degree politically dependent on India would appear to be in A. D. 1687-88, when, in return for aid given against an invasion of the Sokpas or Kalmach Tartars, a small tribute began to be paid to the governor of Kashmir as representative of the Emperor of Delhi, but a similar tribute seems to have been paid at the same time to the government of Lhásá.† I may mention here that there are traditions in Láhoul which show that this invasion of the Sokpas extended thereto. Some curious subterranean tombs, with rough masonry walls, which are occasionally uncovered by the slip or break of the ground, are sometimes attributed by the Lahoulis to these Tartars.

After the break up of the Delhi Empire, the Rájahs of Ladákh continued to pay the tribute to the Sikh governor of Kashmír till their country was conquered and annexed to the Punjab in A. D. 1835 by a Dográ force under wazír Zoráwar, sent by Rájahs Dhián Singh and Goláb Singh Jamúwála.

† Moorcroft mentions that the Giálpo at the same time became a Muhammadan; his son recanted, but continued to pay the tribute to the Moghal Emperor. Change of faith seems to have been easier in those days; the wife of the Giálpo, of Moorcroft's

time, was by birth a Muhammadan princess.

^{*} There is a legend current among the common people of Kángra which may have some connection with this Tibetau tradition. It is to the effect that a rájah from the south, named Amán or Mán, led an army all through Northern India and the adjacent countries, seeking for a power which would oppose him in the field, and finding none. At length he reached the lake in Tibet at the source of the Satlaj, now called "Mán Talai or Mán Sarowár," and, in pride and exasperation, threatened heaven with his sword whereupon he and his whole army were overwhelmed in a snow storm and perished.

129. There can be no doubt that Láhoul was at one time a province of Ladákh; the derivation of the name History of wazírí Láhoul.

i. e., "Lho yut," or southern district, is sufficient to prove it; but the traditions of the Láhoulís go

to prove it; but the traditions of the Láhoulís go to show that the separation is of long standing. The exact date is not known, but the following facts seem to prove that it took place before Chovang Námgyál's time:—In the notice of the provinces acquired by him and his successor, Singhi Namgyal, some time between A. D. 1580 and 1660, and those divided among his sons by the latter (given in Cunningham's Ladákh from historical document preserved by the lámá), Láhoul is never mentioned, though Zánskár and Spiti, which lie to the north and north-east of Láhoul. and almost separate it from the rest of Ladákh, are mentioned when acquired, and also as forming the share of the kingdom allotted to Singhi Námgyál's third son. It is probable that in the confusion preceding the reconsolidation of the Ladákh kingdom by Chovang Námgyál, Láhoul became independent, and remained for a short time governed by Thákurs or petty barons of small clusters of villages. Four or five of these families have survived up to the present day, and are still in possession of their original territories which they hold in jágír, subject to payment of tribute or nazránah. The tradition of a period of government by petty independent Thákurs is in every one's mouth in Lahoul, and the vividuess and particularity of the traditions show that they do not date from any very remote times. It is not likely, however, that this period of perfect independence was a long one, and I surmise that, soon after its separation from Ladákh, the whole of Láhoul became tributary to the Rájah of Chamba, and that the part now forming British-Lahoul was subsequently transferred from Chamba to Kulu. I have remarked points in one or two Lahoul traditions which support this view, and would agree with the account given by the present representative of the Kulu Rájah's family, according to which his ancestor in the seventh generation, Rájah Bidhi Singh acquired Lahoul from Chamba. There is no reason, I think, to doubt the correctness of the account as to time, and it fixes the date of the first acquisition of British-Lahoul by Kulu at about 200 years ago. The Rájahs of Chamba must have conquered the country before A. D. 1600, or Chovang Námgyál would have annexed it to Ladákh, but they must have governed through the Thákurs and interfered very little, or there would be clearer traces of their seventy or eighty years' rule in the Lahoul traditions. As I have said before, I believe the Kulu Rajah's account to be correct as to time; but the explanation given in it, that Bidhi Singh got Láhoul as dower with a princess of the Chamba family, is generally discredited as a boastful attempt to increase the honor of the family by the invention of an alliance to which the Rájah of Chamba would never have condescended. over, it seems quite opposed to all custom for a Hindú rájah to give territory as dower with a daughter, and the story is not told by the people, who, if asked, say that they imagine Lahoul must have been forcibly annexed. No doubt that was the case, and from that time the history of Lahoul is included in that of the Kulu principality.

It would appear, however, that subsequently to this the Láhoulís continued to pay a small annual tribute to Ladákh, probably to avert forays and to keep the roads open for trade. Indeed the Láhoulís, without orders, continued to pay this tribute to the governor at Léh up to two or three years ago, when our government, which had been informed of the fact by a report I submitted in 1862, prohibited its payment in future.*

130. After the first formation of the kingdom of Ladákh, Spiti appears to have now and again been separated History of Spiti. from it for a time, and attached to some other short-lived Tibetan principality, or to the country governed from Lhásá itself. It was perhaps independent for a time, as it is mentioned in the records procured from the lámás by General Cunningham as conquered by Singhi Námgyál, king of Ladákh, in about A. D. 1630, and allotted by him, with Zánskár, to his third son, Tenchog, in about A. D. 1660. Soon after it was incorporated in the Guge principality, which lay to the east, in what is now Chinese Tibet, and was not restored to Ladákh till about A. D. 1720, when the king of Ladákh, at the conclusion of a war with Guge and Lhásá, married the daughter of the Lhásan commander, and took Spiti as her dowry. After this Spiti remained a province of Ladákh, but from its remote and inacessible situation the country was always left very much to govern itself. An official was sent from Léh as "garpáon" or governor, but he generally disappeared after visits paid at harvest time, and left the real administration to be carried on by the wazir and other hereditaryofficers of Spiti, who again were completely controlled by the parliament of gatpos or lambardárs of villages and tappas. This is the state of affairs described in Moorcroft's and Gerard's Travels as existing near fifty years ago, and, with the exception of the absence of the "garpaon," affairs are managed in much the same way at the present day. Spiti was always liable to be worried by forays. Gerard mentions that in A. D. 1776, or thereabouts, the Basáharís held the fort of Dankar for two years, and in Moorcroft's Travels Mr. Trebeck gives an account of a foray which had been made just before his visit by a large body of armed men from Kulu. Spiti people were not a warlike race, and paid a small tribute to all the surrounding states by way of black mail to escape being plundered. After the Sikhs had annexed Kulu in 1841, they sent up a force to plunder Spiti The Spiti men, according to their usual tactics, retreated into the high uplands, leaving their houses in the valley and the monasteries to be plundered and burnt. A few straggling plunderers from the Sikh force who ventured up too high were surprised and killed, and a few men were wounded on either side in skirmishes. The Sikhs retired

^{*} Moorcroft says in his travels that four villages in Láhoul in his time (A. D. 1820) paid revenue to the Giálpo of Ladákh, though they acknowledged military fealty to the Rájah of Kulu. He mentions that Thákur Dharam Singh, of Kolong, was then the officer in charge of the country, and was treated with profound respect by the people. This I can well believe, as I have never seen deeper respect shown anywhere to any one than was shown to his son Thákur Tárá Chand, the late wazir, by the Láhoulís when I first knew them.

when they had got all the plunder they could get, and did not attempt to annex the country to Kulu or separate it from Ladákh. That was not done till A. D. 1846, when, on the cession of the Trans-Satlaj States after the first Sikh war, the British Government, with the object of securing a road to the wool districts of Cháng Tháng, added Spiti to Kulu. and gave the Jamu Maharajah other territory in exchange. In the autumn of the same year General (then Captain) Cunningham and Mr. Vans-Agnew fixed the boundary between Spiti and Ladákh and Chinese Tibet. For the first three years the collection of revenue was farmed to Mansukh Dás, wazír of the Rájah of Basáhir. In the autumn of 1849, Major Hay, Assistant Commissioner of Kulu, went to Spiti and took over charge. He spent the best part of the winter there, and submitted a valuable report, which was printed by order of Government: in it and in a tour in Spiti, published by Mr. Egerton, Deputy Commissioner of Kángra in 1864, a very full description of the country will be found.

Láhoul is, as I have said, subdivided by the people into Rangloi or the Chandra valley, Gárah or Punán, Subdivisions in Láhoul, the Bhága valley, and Pattan or the valley of the Chandra Bhága. The first valley contains four nature of townships and villages. kothis, the second four, and the third six, making fourteen kothis in Some of the kothis correspond with the boundaries of the existing or extinct jágírs or fiefs of the Thákurs or petty barons of Láhoul. The rest are merely groups of villages or hamlets, which have for long past been connected for administration purposes. For instance, kothi Raniki consists of several villages, scattered here and there among those of other kothís, which were formerly held in jágír by a Kulu princess, and which have ever since held together as one community under one head-man. Nor is the village (as Mr. Barnes says of the hamlet in Kángra) the elementary part of the system in Láhoul; though it has a name of its own, and the houses stand together almost wall to wall, yet it sometimes happens that some of those houses, with the fields attached to them, are reckoned to belong to another village, or to another kothi even. The real elementary parts are the household allotments, which, for want of another name, may be called jeolas, as in Kulu. village or group of houses is known to contain a certain number of these estates, each of which has a name of its own, which is applied indiscriminately to either the house or the land. It is the custom also, as in the case of Scotch lairds, for friends and neighbours to address the head of the family by this same territorial name. The fields forming an allotment are generally all in the "chauks" or blocks of arable land round the village, but some of them are sometimes at a distance in the "chauks" of other villages.

132. From the above description it will be seen that no definite boundaries in the waste between kothis or villages can exist; certain natural limits to both are recognized in a loose way, but not so much

as limits of properties as in a geographical sense. The waste lands are owned by the ruler of the country or superior landlord, a position which appears to have been formerly occupied by the rajah in a khálsa kothí, and the Thákur in a jágír kothí. It appears clear that the Thákur must be considered to have been lord of the waste, for his permission was necessary before new fields could be made in it, and such fields paid him rent thenceforth; he could also grant sheep-runs in the high wastes to foreign shepherds and take grazing dues from them; so, again, the estate or jeola of a landholder dying without near heirs lapsed to him, and was granted by him to a new man on payment of a fee or nazaránah. All the villagers have rights of use in the waste, but the cattle or flocks of one kothi sometimes graze regularly in the lands of another, and the men of one kothi sometimes rely for fuel and timber on the trees growing in another. Within the kothis also the different villages use the grass and wood indiscriminately; where the villages are far apart, they keep in practice to separate grounds; where close, they mingle: it is all a matter of custom. There is no other rule by which a dispute can be decided.

133. The allotments of fields or jeolas are supposed to have been made authoritatively at some remote period, Original form of holdand to have originally been all equal, and subject ings of fields. to the same amount of rent or taxes, and all liable to furnish one man for service or forced labor when summoned by the lord of the country. They also appear to have been indivisible. In fact, in Gárá and Rangloi, where the Tibetan element predominates in the population, they are still almost all undivided; in Pattan, where the Hindú element predominates, a great deal of subdivision has taken place. After the first allotment was made, other fields were sometimes reclaimed from the waste; these were sometimes formed into a separate allotment, and rated at a full jeola, or a half or a quarter according to value; or if they were reclaimed by one of the original holders, his holding was thereafter rated at 2 jeolas, or $1\frac{1}{2}$ or $1\frac{1}{4}$. A household, owning two jeolas, had to pay double taxes and take a double share of service; if it held a half only, it was rated in strict proportion. After a time when not much room for further extension of cultivation was left (*), the assessment or rating on each house or jeola became fixed hard and fast; no one in authority took the trouble to revise it, though of course, as time went on, the proportions of the holdings did not remain exactly the same. Some fields were increased by gradual encroachment on the waste, and a few others changed hands. Sale of land was unknown, or the changes would have been greater.

Nature of rent or landtax under the rajahs.

been at one time portioned out among a few petty barons or Thakurs, who were the lords of whom the "yulfa" or viliagers held their

^{*} There is of course any amount of waste land in Láhoul, but no cultivation is possible without irrigation; and the land so situated that it can be irrigated by existing channels, or channels easily to be made, has long been fully occupied in the lower and less inclement parts of the country.

holdings. Four of these baronial families have survived up to the present day, two in full and two in partial possession of their estates; the rest are said to have been gradually extirpated by the Rajabs of Kulu.

Under the Rájahs the Thákurs allowed to exist were supreme in their own estates, but paid a heavy annual tribute or nazaránah for them in the shape of a certain number of poneys, pieces of cloth, &c. In the rest of the country, i. e., the khálsa or royal kothís, the Rájah took the place of the extinct Thákurs, and managed them through an official with the rank of a wazir. The Thákurs, with a following of their tenants, and one man for each holding in the royal kothis, were, I believe, compelled to attend the Rájah at his capital Sultánpúr for the six winter months of the year, and do any service, menial or military, which might be committed to them. This was the origin of the present annual emigration of a very large part of the Láhoul population to their winter quarters in Akhára, a suburb of Sultánpúr.

The "tal" or land revenue of Láhoul was takén in fixed items of cash, grain, and cloth, lovied at equal rates on all the jeolas in each kothí. This was the rule, but sometimes some small difference of rate prevailed between different villages with regard to difference of soil or water-supply. Another item of revenue was the "chatrú" or colts; a filly belonged to the owner of the mare, but all colts born in Láhoul went to the Rájah in khálsa and to the Thákur in jágír kothís.

Sikh revenue administration, and nature and

effects of arrangements made at Summary and Regular Settlements.

135. When the Sikhs ousted the Rajah of Kulu, they collected the cash and grain from the khálsa kothís, and the nazaránahs from the Thákur as before; but on the pretence that they did not demand any service of either Thákur or landholder, they imposed an additional cess, under the name of "betangná," of

rupees six per jeola on every holding, whether in the khálsa or the jágír kothis. When three years later we took over the country from the Sikhs we found it nominally assessed at Rs. 5,000, which included grazing dues on foreign sheep and fines besides land revenue. was reduced to Rs. 4,200 at once, next year to Rs. 3,200, and at Regular Settlement to Rs. 2,150, of which Rs. 240 were tribute payable by the Thákurs, and Rs. 1,910 regular land revenue. When, however, this last sum came to be distributed by the people themselves over the jeolas of the khálsa kothís, it proved to be in excess of the old fixed cash assessment. and the landholders were not apparently informed that the old grain assessment and other items were abolished. They therefore argued among themselves that the excess must be considered as part of the Sikh "betangná," and distributed equally on all jeolas, whether in jágír or khálsa kothís. In this way, on account of this excess, a sum of Rs. 150 out of the Rs. 1,910 was made payable by the Thákurs, who raised the money and something to spare, by imposing a new cess on the jeolas in their jágírs. The khálsa jeolas paid each their old cash assessment, plus a rateable share of the rest of the excess. No notice was taken in practice of the knewat or rent-roll which had been made

out by the Tahsildar of Kulu under Mr. Barnes' orders. All old cesses were lawfully enough collected, as before, in jágír kothís, and in khálsa ones the Negi, without authority, maintained most of them as perquisites of his office. Mr. Barnes had appointed one Négi for the whole of Láhoul (in place of the wazirs of the Rájahs), and one lambardár for each kothí. The "panchotra," or fee ordinarily assigned to lambardárs, was divided between them and the Négi. The first Négi was a Brahman of Pattan. It is not surprising that the khewat was not accepted by the Láhoulís, for it was in fact in every way a very inaccurate document, besides being in a form not easily to be understood by them. Mr. Barnes was never able to visit Láhoul himself: two or three hill patwáris, under no supervision, were sent over the passes, and brought back to the Tahsildar what purported to be appraisements of the arable lands held by the several landholders of each kothi. From them the khewat was made out at Sultanpur. The local measure of land in Lahoul is the lakh, which is, like the bhár of Kulu, primarily a seed measure. A lákh contains 20 path, and a path is about equal to a ser (pacea). I mentioned above that the old cesses were maintained at first even in khálsa kothis. About the time when the original Négi was dismissed and Thákur Tárá Chand appointed in his stead, the grain dues ceased to be collected, but the "chatru" or colts, and the dhar har or rigatal (that is, the rents of sheep-runs paid by Gaddis), still continued to go into the Négi's pocket. When Assistant Commissioner of Kulu in 1862, I brought the fact to the notice of the Government. In the end the rents of the sheep-runs were formally granted for life to Tárá Chand in recognition of his services. With regard to the colts, no decided orders were given, but two or three years ago, when the Government directed the Négi of Láhoul to discontinue a certain tribute which the Láhoulís had been in the custom of paying through him to the representative of the Maharajah of Jamu in Ladakh, Tara Chand, of his own accord. remitted taking the colts in khalsa kothis, on the grounds that he had only taken them hitherto as a set-off against the expenses of the tribute in question.

The administration papers for the khálsa kothís in Láhoul, prepared at Regular Settlement, were on the same model as those for Kulu, upon which I have commented at length. In so far as they have affected the Láhours, they might, like the khewats, have just as well not been prepared at all. No records were prepared for jágír kothis. In them, therefore, in my opinion, the old customary tenure of land remains in force: in the khálsa kothís it must be considered to have been to some extent altered by arrangements made at Regular Settlement, and to be that which I have already described, as in my opinion the existing tenure in Kulu and Seoráj.

136. The jágír kothís in Láhoul are three in number-Kolong (or

Rights of the Thákurs and subordinate landholders of all kinds in jágír kothís. Todpa) held by Thákur Tárá Chand; Ghumrang, held by Moti Ram; and Ghondla, held by a boy whose name I do not remember. Of this lastnamed kothí a half was described in former Settlement papers as resumed; one of the last

Rájahs of Kulu did in fact resume half, but practically the whole remained undividedly in possession of the Thákur who accounted to the Rájah for half his collections of all kinds. After Regular Settlement he continued in the same way to exact the old dues and services from all the landholders, and to pay the Government the land revenue for half the kethi, plus nazaránah en account of the other half. The whole of his payments may be considered to have been of the nature of nazará-The nature of the holdings of arable lands in the jágír kothís is as follows:—The whole produce of certain fields is taken by the Thákur; this land is cultivated by farm servants, assisted on certain occasions by gatherings of the regular landholders; it is known as the Thákur's "garhpán" or home farm, and, as a general rule, the greater part of it is situated in villages near which he lives. Other fields are held reat-free as maintenance by his "dotoen," i. e, by the dunnewassals, or junior branches of his family, or rent-free in lieu of continuous service by his "cháksís" or family retainers, or by his "káng chumpa" or farm servants.

The great bulk of the fields, however, form the jeolás or holdings of the "yulfa" or villagers, which are held subject to payments of "tal" i. e., rent or revenue, the performance when required of begar or forced labor for the State, and of certain periodical services to the Thákur; an average jeola contains about 15 lakh, or 5 acres. A "dotoen's" holding is on an average equal in extent to from one to two jeolas; a " cháksí's " holding varies between a half and a whole jeola, a " káng chumpa "generally holds only about a quarter jeola, or less. There are some other small miscellaneous rent-free holdings, the revenue of which must, I think, be considered to have been remitted, not in lieu of service to the Thákur, but for the good of the whole community. For example, a few fields known as "garzing" are generally held rent-free by a family of blacksmiths or "lohárs," not so much in lieu of service, for they are paid for their work separately, as to help them to a livelihood, and induce them to settle down. In the same way the "hensis" or musicians hold a little land rent-free under the name of "bezing;" the "jodsis" or astrologers under the name of "onpozing," and the "béds" or physicians under the name of "manzing." Astrologers and physicians are, however, men of the regular land-holding class, who have also separate jeolas or holdings of revenue paying land. The "lohárs" and "hensís" are low class people, who hold no land, except a few fields given them rent-free. The "garhpan" land no doubt, belongs solely to the Thákur, who is also, I consider, landlord or superior proprietor of the whole kothi. The "yulfa" or villagers I hold to be subordinate proprietors of their holdings; so are the "dotoens." At first I was inclined to think that the "chaksis" and "kang chumpas" were mere tenants in the "garhpan" or private lands of the Thákurs, but on further enquiry their title did not seem to be essentially weaker than that of any other class. They are never evicted, and the custom with regard to inheritance and power of mortgage, with regard to their holdings, and those of the regular landholders, appears to be precisely the same. I consider them therefore to be also subordinate proprietors of their holdings, differing only from the "yulfas" inasmuch as

they pay no rent, and do private service only to the Thákur; whereas the latter pay rent, and do public service for the State ("begar"), as well as occasional private service to the Thákur. I do not think that the "lohárs," the 'jodhsis," or the "béds," could now be evicted from the fields they hold rent-free under name of smiths, astrologers, and physicians' land. Probably they could have been evicted by a vote of the community or order of the Thakur in former times, but the general idea now seems to be that they could hardly be evicted, however inefficient. The "hensis," however, seem to be considered to hold at the pleasure of the Thákur. In some places a field or two are found held rent-free by a "Gonpa" or Budhist monastery, and cultivated not by any one family, but by the neighbouring landholders in unison. This land is considered to be the property of the monastery. So also patches of land under the name of "lhazing" or god land, cultivated by the man who acts for the time being as "pujári" or priest of some petty local divinity, are considered the property of the shrine, if there is any, and not of the cultivator, who only holds till he vacates the office of priest, which is not hereditary. "Yurzing" is the term applied to small fields found in many villages, the grain of which is devoted to a feast held by the men who repair a canal. It should be considered the common property of all shareholders in the canal. There are certain patches of waste land known as "dang piri," which are, like the cultivated fields, the property of individuals, and included in their holdings; they are situated below the water channels, or on the sides of the fields, and, with the help of irrigation, produce abundant crops of The rest of the waste, as I have said before in para 132, must, in my opinion, be held to be the property of the Thákur, subject to the rights of use belonging by custom to the subordinate landholders.

Detail of rents and services rendered to the Thákurs by the subordinate landsorvices at which the subordinate landholders hold their fields of the Thákur of Ghumrang. or retainers, and eight of "káng chumpas" or farm servants.

The rent paid by the peasant proprietors on a full jeola or holding consists of the following items:—

No.	Name of item.	kate per jeola.	REMARKS.
1 2 3 4 6	Old cash as sessment. Grain (ne tal) Phari (cloth) Suri (lit. Bribes) Betangná.	4-8-0 3 lákh 3 páth of barley I pharí or eight anas in cash From Rs. 5-4 to 2-8. Rs. 2 cash.	On fourteen jeolas Rs, 5 are taken. Three jeolas pay six and three pay 4 lakh. Cash now always taken.

The last item was, as I have explained, put on by the Thákur at the Regular Settlement, the other items are all of old standing.

The following is a list of the periodical services rendered to the Thákur by the men of this same class according to the custom of the manor of "Ghumrang":—

- (1). On certain days known as "bésti" days, each jeola has to furnish one man to work on the Thákur's "garhpan" land. The Thákur supplies food and drink, but no pay. There are eleven "bésti" days in the year, but two, the sowing and the mowing days, are distinguished as the big "béstis;" on them a man for each jeola attends, on the other nine only some 15 or 16 men who live handy actually attend; the others remain at home, and pay the Thákur annually, in lieu of attendance, the sum of one rupee under the name of "béstí" money.
- (2). Each jeola is bound to stable and feed for the six months of the winter one of the Thákur's horses, one horse to a jeola is allowed to be the old standard; but as the Thákur has not so many horses, it has been customary for two jeolas to divide between them the care and charges of one horse.
- (3). Each jeola is bound to convey once in the year eight or nine path, or about sixteen pounds of rice (a light goat or sheep load) from the Kulu valley to the Thákur's house in Láhoul.
- (4). It is the custom in all kothis of Láhoul for the regular landholders each year to provide in turn a certain number of men to undertake the duty of supplying the common quarters of the kothi at Akhāra, in Kulu, with fuel. For the six winter months spent in Kulu, these men are steadily employed in bringing in fuel for general use, and they are in some degree remunerated by being paid rupees six each, which sum is raised by a rate on all the jeolas of the kothi. In Ghumrang, each year four jeolas furnish four men for this duty, and they are also bound to carry loads for the Thákur in going to and from his house to Akhāra, and to furnish him, as well as the subordinate landholders, with fuel while he remains there.

There are no "dotoen" or cadet families in the Ghumrang jágír. In other jágírs the "dotoen" are said after a time, when the sense of relationship to the Thákur has become faint, to be degraded into "cháksís," and forced to do service for their holdings. A "cháksí" holding is held rent-free in lieu of the following services:—It is bound to furnish one man for continuous attendance on the Thákur, and for the perform-

ance of light work, such as cooking his food when on the march, leading his horse, &c. As, however, there are many "châksî" holdings in "Ghumrang," the custom now is that three holdings at a time furnish one man each for ten days, and then re-call their men till their turn comes again. But for the privilege of not supplying one man continuously, they pay the Thâkur eight anas per month per holding, or six rupees per annum.

A few of the "chaksis" are distinguished by the term of "lálok" or pass-crossers. These, instead of having to furnish a man for personal attendance, are only bound to furnish a man to cross a pass, either to Ladákh, Zánskár or Kulu on the Thákur's business. If they cross a pass once in the year, the rest of it is their own, and they have no payment to make, but if not called upon to cross a pass, they pay rupees seven per annum as relief or "betangná." Some "chàksis" of all kinds now pay rupees seven regularly in lieu of all service by agreement with the Thákur.

All "cháksí" holdings send a man to work on the two big "bésti" days, not on the others.

"Káng chumpa" may be translated cottager. The family in possession of a holding of this kind is bound to furnish one man for continuous work at the Thákur's house or on his "garhpan" land. Some holdings of this kind will be found near wherever the Thákur has "garhpan." When there is much work, the head of the family attends in person, otherwise he sends his wife, or son, or daughter. The person who is in attendance gets food five times a day, and does field work of every kind, or cuts and brings in wood or grass, sweeps the house, or combs wool, &c. Those who live at a distance from the Thákur's house cannot practically attend; they, therefore, do only field work on the "garhpán" land near them; but as they in this way get off lighter than the others, they are bound to feed and keep one sheep for the Thákur during the winter months. Some káng chumpas now pay five rupees per annum to the Thákur in lieu of all service.

The Thákur takes the "chatrú" or colts from landholders of every class; the custom is that when a mare foals, and her master sees that he is not the lucky owner of a filly, he at once takes both mare and colt to the Thákur's house; there he is presented with a new cap as a mark of favor, and leaves his mare to be kept for six months at the Thákur's expense. The nature of the holdings, and of the rents and services paid to the Thákurs, are the same in all the jágírs; there are differences of detail, but they do not require to be mentioned in this report.

138. The big monastery of Guru Gantál, with its chapels of ease at Land held by the Koksar and Sansa, holds a good deal of land in Guru Gantálmonastery. different kothís rent-free as endowment. More than half is held of the "Gonpa" by káng chumpa tenants, who by way of rent only present annually some shoulders of mutton, pots of whiskey, and plaited sandals, but are bound to perform certain fixed services, such as the cultivation of the rest of the monastery land, the

sweeping of snow off the roof of the monastery in winter, the bringing in so many fagots for winter fuel, &c.

139. There is a family in Birbogí which at one time were Thákurs of the kothi, and are not yet entirely out of Rights retained by possession. The present head is named Tángan the quondam Thákar of Choigyál, an old man of eighty, his son is lambardar of the kothi; their manor house (now in ruins) is a very conspicuous object in the landscape, as most of these Thákur's houses The family was in full possession till about the beginning of this century, when Rájah Bikrámá Singh of Kulu picked a quarrel with the then Thákur, and resumed the cash, cloth, and colts out of the items of revenue, leaving him only the grain item as a means of subsistence. This arrangement remained in force, though there is nothing to show that any Sikh or British official was aware of it till about 10 years ago, when grain having risen in price, the landholders, by agreement with the head of the family, converted the grain dues into cash, which has since been paid by each jeola in the proportions in which the grain used to be paid.* Each, moreover, continues to furnish a man for the two great "bestis" that is, for sowing the barley and cutting the hay on the fields owned by the quondam Thákur. These fields were also in great part excused from bearing their share of the revenue of the kothi by the other landholders when they distributed it at Regular Settlement. This is all that remains to the present head of the family of its former privileges. He seems to me to be entitled to a position not unlike that of a taluqdar of a village in the plains.

Mr. Barnes, in para. 43 of this report, describes the system of forced labor or "begår" prevailing everywhere "Begår" or forced labor demandable from landin the hills, and mentions that it is one of the holders in Láhoul. conditions of the tenure by which all proprietors hold land of the State in the hills. The forced labor which falls upon the Láhoulís is peculiarly heavy, as their country is a highway used by many travellers and officials on tour, and is surrounded by high snowy mountians and large tracts of elevated waste. The demand all occurs within the six months of summer, the time within which all field-work and all trading journeys have to be done. It is distributed equally on each jeola or holding, but at times it may be ruinous to certain families to have to give perhaps their only man; or there may be none at home, all being away engaged in the carrying trade between Tibet and Kulu, in which almost all Lahouli landholders are concerned. The arrangements which have grown up owing to these difficulties, and which have now become fixed institutions, deserve, I think, to be briefly described. For the periodical repairs of roads a man is demanded from every house; for the carriage of travellers' baggage a man is taken from every jeola, or full allotment of land only, and the demand for supplies of all kinds required for travellers is distributed in the same way. Each kothi or group of kothis repairs

^{*} By each jeola, excepting those held by two families of "dotoen," or kinsmen of the Thákur.

certain lengths of highway, and carries baggage, and furnishes supplies for the stage nearest to it to travellers merely moving about the valley. The four kothis of Rangloi unite to undertake the carriage from Láhoul over the Rhotang Pass into Kulu. There remains the most difficult task of all, that is, the providing supplies and carriage to travellers wishing to leave Láhoul for Ladákh, Spiti, Jánskár or Chamba by the Bára Lácha, Shinkál or Kukti Passes, which are all over 16,000 feet in height, and involve a camping out for several nights in the wastes. For the work of these passes the ten kothis of Gára and Pattan have put themselves on a common roll or roster. Each kothi keeps an account with the other kothis of its contributions, and within each kothi each holding keeps an account with the other holdings. If a holding cannot furnish its man in its turn, a substitute is sent, and there are fixed sums which the defaulting holding is obliged to pay to the substitute (in addition to the pay which he gets from the travellers), of which I give a detail below:—

Name of route.	Sum payable to the substitute
To Rapshu, over the Bára Lácha	Three rupees eash, 70 lbs barley meal, 1 pair boots,
To Spiti, over the Bára Lácha	Rupees 2 eash, 36 lbs barley meal, 1 pair boots butter 2 lbs.
To Jánskár, over the Shinkál	Rupees 2 cash, 32 lbs barley meal, 1 pair boots, 2 lbs butter
To Chambá, over the Kukti	Rupces 2 cash, 32 lbs barley meal, 3 pairs plaited straw saudals.
. 1	The state of the s

The demand by travellers for pack horses over the Bára Lácha and Shinkál is in the same way borne rateably by the ten kothís, and within the kothís by the different holdings. The defaulting kothí or landowner pays the owner of the substitute pony a considerable sum in cash at rates fixed for the different journeys. * Defalcations are numerous, and the accounts therefore perplexing. It is the custom, therefore, for each kothí to appoint by vote an elder to represent the kothí in the committee of "begár" acounts. He is called the "siyánú" and gets rupees six eash per annum from the common account and is himself excused all "begár." To collect and store supplies in readiness for travellers, and to keep the account of the store, two men are selected year by year in each kothí under the name of talabdár. They get no pay, but are excused their turn of the "begár" while in office.

The above regulations apply to the regular landholders; they appear to have been made by the people themselves under general pressure put upon them by the authorities. In Pattan there are some Dagí families who hold "chetís" or small allotments of land rent-free from the State, on condition of stacking wood at certain halting places

^{*} Of the ten kothis two have no ponies, being on the south side of the Chandra, so they of course default each time.

and carrying palanquins; they are not liable to carry baggage or cross the passes.

141. The small canals upon which cultivation in Láhoul depends seem to have been always constructed and kept in repairs entirely by the laudholders of the villages which use them. They are considered therefore to be the property of the shareholders in the water, who cast lots every year to decide the rotation in which each man shall irrigate his fields. Each holding furnishes a man for repairs; fines are levied on absentees, and consumed in a common feast with the produce of the "yurzing" or canal field, if there is one. The general opinion is that no outsider can get a share of the water of a canal, except from the body of old shareholders. The State in a khálsa kothí or the Thákur in a jágír kothí could not give a share; practically, therefore, their power of approvement of the waste is limited unless a new canal can be made.

The custom of primongeniture prevails in the Thákur's families. On the death of the father, the eldest Custom of inheritance, son succeeds. As long as his brothers live with power of mortgage, &c. him, they are maintained and called little Thákurs, but when they set up house for themselves, they get a small allotment of "garhpan" under the name of "dotocnzing" or younger sons land, upon which they have to maintain themselves. After lapse of two or three generations the descendants of younger sons become like other landholders, and have to do some service or pay some rent to the Thákur. Among the subordinate landholders all sons are considered entitled to equal shares of their father's holding, but in practice they seldom divide, and live on with wife, land, house, and chattels in common. When asked to defend this repulsive custom of poliandry, they say that their holdings are too small to divide, and that experience shows them that it is impossible for two sisters-in-law, with separate husbands and families, to live together, whereas two or more brothers with a common wife can agree. In Pattan, where the Hindú element prevails in the population, and where the holdings are somewhat larger and more productive, many brothers have married separately, and divided house and lands. A very few have done so in Gára and Rangloi also. In such families the custom, which has hitherto prevailed, with regard to inheritance of the shares of brothers who die without issue, is quite clear; such share has always gone to the brothers with whom the deceased lived in unison, or to his issue, to the exclusion of all claim on the part of the separated branch of the family. The most exceptional point in the custom of inheritance prevailing in Láhoul is the fact that, in default of sons, a daughter succeeds to her father's whole estate in preference to nephews or other male kinsmen, provided that, before her father's death, she has not married and settled down to live on her husband's holding away from home. If she is married and living with her husband in her father's house, she succeeds, and if she is unmarried, she can hold for life as a maid, or can at any time marry and take her husband to live with her. Supposing such a husband

and wife to die without issue, it appears to be doubtful who would have the best claim to succeed them, the next of kin to the wife or to the husband; the opinions of the men whom I consulted seemed to differ, but all agreed that the survivor of the two might lawfully give the estate to any member of the two families. As I have said before, no custom of sale of land exists; the only known instances where land has been sold are the fields on which the Moravian Mission house is estab-There is a custom of leasing fields for one or two harvests for a sum in eash down, which in the language of the country is described as a sale, and this peculiarity of idiom at last Settlement led to the belief that a custom of sale prevailed in Láhoul, though not in any other part of the district. Usufructuary mortgages are not uncommon. I did not come across any instance of a "chákší" or "káng chumpá" having mortgaged his holding; but the general opinion of the Thakurs and others whom I consulted was that he could not be prevented from so doing provided that the mortgagee must pay full rent unless he or the mortgager performed the customary service.

The Láhoulís keep only a few sheep and goats, as the snow lies too long and too deep in the winter for the Dhár or sheep-runs flocks to live out of doors as they do in Ladákh. Gaddí and Kolí shepherds in Lahoul. For a very long time, therefore, the upper ends of the main valleys, which are uninhabited, and the grounds high above the villages in the inhabited parts, have been utilized by the Gaddí shepherds of Kángra and Chamba, and the Kolí shepherds of Kulu. The snow begins to disappear in these places about the beginning of June; the shepherds do not ordinarily enter Lahoul before the end of that month, and they leave it again early in September, by which time the frost is beginning to be biting and the rainy season in the outer Himalayan country has come to an end. In the fine dry climate in Láhoul the sheep escape the foot rot and other diseases, which constantly attack flocks kept during the rains on the southern slopes of the outer Himalayas. The sheep arrive wretchedly thin, but by the time they are ready to leave, are in splendid condition. A short fine grass of a dull bluish-green color, called "niru" is their favorite food; "mat" and "morár" are names of other good kinds of grasses. The goats depend very much on the leaves and twigs of the birch and bush willow. The Gaddí shepherds are much more careful and energetic shepherds than the Kolis; they may be seen herding their goats on the face of tremendous precipices; with one woollen coat and a blanket they sleep out exposed to an icy wind, and take no harm; sometimes, however, the cold drives them to creep into the huddled-up flocks and pass the night with two or three sheep on top of them for a coverlid, Their sheep are reputed strong and hardy, above those of any other shepherds. People as far away as the Bhotia traders of Kumáon, buy a great many every year at high prices as beasts of burden for the trade over the great snowy range between Kumáon and Tibet. These grazing grounds or sheep-runs of foreign shepherds in Láhoul are called "dhárs" or "bans" or "nigáhrs." A "dhár "or "ban" is often subdivided into several "vand," each "vand" containing enough ground to graze one full

flock or "khandáh" of sheep and goats. Each "dhár" has its more or less precisely fixed boundaries, and the "warisi," or title to it, is understood to have originated in a grant from a Rájah of Kulu, or a Thákur of Láhoul. Among the Gaddis some transfers by gift or sale appear to have taken place, and in several cases the original family which obtained the grant has long ceased to use the "dhar," but in recognition of its old title the shepherd now in possession has to halt a day on the journey back, and let his sheep manure the fields of the original owner with whose permission his occupation commenced. Whether the original owner could now turn out an old occupant of this kind is a doubtful question. The grey-beards seem to think that he could send up any number of his own sheep, but could not put in a third person to the detriment of the old occupant. The title of the koli shepherds to their "dhars" is the same as that by which thoy hold their "nigáhrs" in Kulu. In some few instances a "dhár "was granted to a wazir, or person of influence, as a personal favor; but, as a general rule, they seem to have been given to the men of certain hamlets or phatis collectively, though perhaps the "pattah "or deed of grant contained only one man's name. There are many fine runs in the uninhabited part of the Chandra valley above purána Koksar, which, before we took the country, were not used at all. Bakhtáwar of Lála, a leading shepherd of Kangra, obtained from Mr. Barnes the privilege of grazing the unoccupied runs in this country. An almost equally large tract at the head of the Bhaga valley has been held for generations by another Gaddí family, which obtained a similar grant from the Thákur of Kolang. Both these families have of late years begun to take a light fee from the numerous shepherds who join them in grazing these lands. The runs held by the Koli (or Kulu) shepherds all lie between purana Koksar and Ghondla, in the Chandra valley. The Gaddi shepherds pay one or more sheep for each run to the Thákur of the kothí or to the Negi or wazir. This tax is known as the "kar" or in the Lahouli language as "rigatal." In most cases the amount first fixed seems to have remained unchanged ever after. The rajah of Kulu excused the Koli shepherds from this tax, as they paid one anaper head per annum on all sheep and goats which was collected in Kulu. The Lahoulis now wish to see the Koli shepherds taxed like the Gaddis, but the former argue that Mr. Barnes at Settlement included an equivalent for all grazing fees, whether in Kulu or Láhoul, in their assessment of the land revenue. This argument is, I think, valid at present, but at next Settlement all runs should pay alike, and the assessment of those held by the Gaddis be revised.

Most of the Gaddí shepherds also give a sheep or two under the name of "bhaggati" to the men of the village next below their run. Such sheep are sacrificed and eaten in a village feast at which the shepherds attend. The fee appears to have been originally given freely to secure good will, but it is now considered a right, which could be enforced. Where the grazing ground above a village is of small extent, it is all the "chárá" or private grazing of the villagers, into which they do not permit the foreign shepherds to intrude, but in some years

they permit a stray flock to squat there for a consideration. The flocks from Chamba mostly enter Láhoul by the Kukti Pass, which descends into Jhobrang kothí. The passage of so many is something of a grievance, so by old custom the shepherds pay the men of the kothí one sheep per "ban" or "dhár" under the name of "batokarú." In the same way they pay toll for crossing certain "jhúlas" or swinging bridges to the men of the villeges who erect them, under the name of "alokarú." For instance, the Jhobrang men take one sheep per "vand," or division of a "ban," from all who cross their "jhúla." This is only fair, but in return the Jhobrang men and others should be compelled to keep their bridges in good repair. The shepherds often lose many sheep in crossing them. It would be a good thing if a sangha bridge was built at the place where the Jhobrang "jhúla" stands; it could be easly done as the river is very narrow there and timber tolerably handy.

There are five kothis in Spiti—Todpá, Barjik, Shám, Chuzí and Pin; the four first are in the main valley, the Subdivisions in 'Spiti fifth includes the whole valley of the Pin river, and and nature of town-ship is shut off from the rest of Spiti by high mounand villages. tains, except where the river forces its way through a deep narrow gorge to join the main stream. The name Todpá means head of the valley, Barjik the centre, and Sham the lower end, and these kothis divide the main valley between them accordingly. The name Chuzi implies endowment or assignment to religious uses, and the kothi consists of villages scattered here and there over the whole length of the valley. Again, in a few cases, different holdings in the same village belong to different kothis. It is hardly necessary to add that there are no boundaries between kothis in the waste, except perhaps in the case of Pin. A kind of boundary will be found to exist between villages which are not separated by any large expanse of waste, that is, such villages have loosely recognized limits within which both exercise separately the right of grazing cattle or cutting grass and wood; but even where such limits are clearest, they do not imply a full property of the soil. The right of the State to grant new holdings in such waste, if it could give water by making a new canal, would not be disputed, and where the villages, as is often the case, are far apart, there are no boundaries between them of any kind.

145. The form of tenure of the fields attached to the villages is the same as in Láhoul. Each field belongs to a separate estate or house, and with other fields forms its allotment, supposed to have been originally conferred by the State, and to be now independently held of it. * Owing to the custom of primogeniture which prevails

^{*} Zing kom is a local word used to describe such an allotment. A zing kom chongpú or full allotment, varies from three to seven acres in extent according to quality of the soil. Some few families only held a half allotment or zing kom fitka.

these allotments are never subdivided. The water available for irrigation has for long past been all used up, and the present holdings are therefore all of old standing. There are no Thákurs in Spiti. The Giálpo or sovereign of Ladákh was the lord from whom in theory all held. The general rights of the State and the landholders in both waste and arable lands are, in my opinion, the same as in the khálsa kothís of Láhoul.

146. According to Major Hay, the king or Giálpo of Ladákh Nature of rent or land- prior to 1839, took as revenue for Spiti Rs. 396 tax under the Rajahs. eash, 200 khals or lákh of grain,* 100 mandís or iron crow-bars, 34 pieces of Barmur cloth, and 132 reams (shagu) of paper. The crow-bars, or the iron to make them, came from Basahir, and were paid for out of a common fund; the other manufactured articles can be made in every house in the country. The paper is made from the fibre of a small plant or grass which grows wild in abundance. The cloth is of very close texture and very lasting. Spiti also paid a tribute of trifling amount to the Rajahs of Bisahir and Kulu, not I think in recognition in any sense of their sovereignty, but for the privilege of free access for trading purposes. Major Hay's account is, no doubt, generally accurate, but there are some mistakes in it, principally with regard to the grain revenue, the nature of which he does not appear to have fully understood. Each holding was assessed with a fixed number of measures of grain. Those assigned to the monasteries paid in grain only at from fifteen to twenty lakh each, and formed kothi Chuzi; those in other or khálsa kothís paid a little grain, and also sums of cash, cloth, and paper, but the last two items were not assessed on all holdings. The cash assessment of all the holdings in a village was, with very few exceptions, the same, though the holdings seem to have always differed to some extent in size; the grain assessment varied from one to ten khal or lákh according to the amount and quality of the land held. The grain items in khalsa kothis also had in many cases been from time to time assigned to monasteries. All the assigned grain was called "pún," the unassigned grain was called "netal" or barley tax. The amount collected under the latter name on the king's account must have been more than 200 lákh, but probably those figures represent correctly the amount which went to Ladákh, for the greater part of the grain collections were spent year by year in Spiti in the king's name in certain annual ceremonies and State charges. This was the old state of things, which Major Hay evidently did not fully comprehend, for he states in his report that 50 Chinese families settled in Spiti paid a tribute to China of 200 lakh of grain, and that an envoy from Tolang came to fetch it every year. Again, in another place, he mentions that the aforesaid Chinese families go by the name of Chuzi, and present annually 200 lakh to the chief monastery of Spiti. All this was a mistake: the Chuzí families were not Chinese, but the men of Chuzí kothí, the revenue of which was, as I have

^{*} The khal, of Spiti, is a measure based on the load a sheep can carry, like the Láboulí lákh, but it is smaller, ranging from 24 to 32 fbs. in capacity, twenty teh go to one khal. The two measures are really the same, the difference is only one of local names and standard.

said before, assigned to monasteries. One of these monasteries, to which something less than 200 lakhs were assigned, was at Tolang in Chinese Tibet; hence the story of tribute to China.

147. From 1839 to 1846 the Sikh thánadár at Ladákh took

Sikh revenue administration and nature and effects of arrangements made at Summary and Romlar Settlements.

the revenue of Spiti. For the first four years Rs. 2,000, plus two ponies and 25 sheep, were exacted amually. For the last three years the cash was reduced to Rs. 1,031, but 100 iron crow-bars were added, and the number of sheep

Regular Settlements. crow-bars were added, and the number of sheep A Sikh force also plundered the valley in these increased to sixty. years. In the autumn of 1846 Mr. Vans-Agnew made a Summary Settlement; that is, he fixed the amount of revenue to be paid to Government at Rs. 753. No records were compiled of any kind, nor I believe was any report submitted. When relieved of the pressure of the Sikh exactions, the Spiti people at once reverted to their old fiscal arrangements. Mr. Vans-Agnew probably knew nothing of the grain revenue assigned to the monasteries, as he merely passed quickly through a part of the country, and if he knew of the unassigned grain, he, no doubt, intended to abandon it. But the people considered the Rs. 753 to be in place only of the cash, cloth, and iron formerly paid to the kings of Ladákh, and divided it accordingly with strict regard to the old fixed assessment. The assigned grain or "pún" they paid as before to the monasteries, and the unassigned grain or "netal" to the representative of Government, who for the first three years was a wazir of the Basahir Rijah, * and after that the hereditary wazir of Spiti, commonly called the Nono. Most of it the Nono expended in the manner customary in the time of the kings of Ladákh. The balance he appropriated as a perquisite of office. This balance was not very large, as, the amount paid by each holding was somewhat reduced when the Nono took charge. At the Regular Settlement in 1851-52 Mr. Barnes maintained the Government demand at the amount fixed by Mr. Vans-Agnew; he remained unaware of the grain payments, for he never visited Spiti, and relied upon Major Hay's report for his information, which in this respect was erroneous. He, however, sent up a Tabsildar to make out a rough kind of rent-roll or khéwat. This official roughly divided the Rs. 753 upon all five kothis with reference to the number of holdings in each. I think he must have heard of the grain payment, but he was in a great hurry, and seems to have considered that they could not be taken into account, so, without making any report to Mr. Barnes, he made the holdings in Chuzí pay as much cash as those of other kothis, though they paid ten times as much grain. Not to pay the grain to the monasteries would have been sacrilege, and would have been resented by the whole community, so the Chuzí men paid the grain as before, though with much grumbling, which no officer of Government seems to have

^{*} The 400 likk grain which Major Hay mentions as taken by the wazirs in excess of Rs. 753 in 1848, and as collected again in 1849, were the "netal" collections, not the produce of the Government land at Danka.

heard or understood. In 1862 I visited Spiti as Assistant Commissioner of Kulu, and was informed of this and some other grievances. I submitted a report, in which I recommended that the "pun" or assigned grain with that part of the "notal" or unassigned grain which was annually devoted to religious purposes should be lumped together, and the sum total redistributed equally by the people on all holdings, and that the remainder of the "netal" should be remitted, and the Nono remunerated for the loss of this and other unanthorized collections by an "inám" or grant out of the revenue of Rs. 100 or 150. These proposals were not, I think, fully understood by officers who had never seen the country, and no definite orders were passed for some years. Eventually the Nono got an "inam," and was given to understand that he must not collect the "netal;" the monastaries were left to collect the "pun" as before, but it was not formally at least recognized as assigned revenue. This did not relieve the Chúzí men of their grievance, but in fact made it worse by comparison, for it was the khálsa kothís to whom the "netal" was remitted. Mr. Forsyth, the Commissioner of the Division, again represented their case to Government in 1866; and as revision of Settlement had than commenced, I was directed to go to Spiti and redistribute the revenue so as to get rid of their grievance. Mr. Forsyth also recommended the revival of a part of the "netal" collections, which had practically ceased only for a year or two) to form a fund from which to pay the lambardárs of kothís, and the grant of an increased "inám" at six anas in the rupec on the revenue of Spiti to the Nono. These proposals were approved. Eventually I revised the "netal" collections, not in part, but in whole, with Mr. Forsyth's concurrence, and recommended their assignment in part to village officials and in part to other purposes to which they were applied by custom of former days.* grievance of the men of Chuzi kothi was removed by a redistribution of the cash assessment in a way which will be described in another part of this report.

The great mass of the arable land consists of the holdings of the "talfás" or revenue-payers, which, as I Distribution of fields have said above, are each separate estates of the comprised in an ordinature of household allotments. Within these nary holding or household allotment. estates the following occupants may be found:— Firstly, in each there is the káng chimpa (great house) or head of the family, who is primarily responsible for the revenue, the begar or forced labor, and the share of common expenses demandable on the He is the eldest son, for, as I have said, primogeniture whole holding. prevails, but it does not follow that his father must be dead, for by custom of the country the father retires from the headship of the family when his eldest son is of full age and has taken unto himself a wife. There are cases in which father and son agree to live on

^{*} The "pun" paid to monasteries by present returns amounts to 1,461 lákh 7 páth, and the "netal" to 456 lákh 11 páth. The total grain revenue, therefore, amounts to 1,917 lákh 18 páth, which at 2 lákh per rupee, a rather low price, is equal to Rs. 959.

together in one house, but they are very rare. On each estate there is a kind of dower house with a plot of land attached, to which the father in these cases retires. When installed there, he is called the káng chumpa (small houseman). The amount of land attached differs on different estates; where it is big, the káng chumpa pays a sum of cash, or cash and grain, about equal to its rateable assessment; but where it is small, as is usually the case, he pays a small cash fee only, which is really rather a hearth-tax than a share of the land revenue, to which, however, it is credited in collection. káng chumpa is not liable for any share of common expenses (a heavy charge in Spiti) nor for performance of begår or forced labor. On occasions of a great demand for men to do some work near the village he may be impressed, but the principle is that he is free. Sometimes in the absence of a living father, the widowed mother, or the grand-father or an uncle, aunt, or unmarried sister, occupies the small house and land on the same terms. A yáng chumpa is the term used to describe a person living on an estate in a separate house of lower degree than that of the káng chumpa. Such a person is always some relation of the head of the family; he may be the grand-father who has been pushed out of the small house by the retirement of his own son, the father, but it is commoner to find unmarried sisters, aunts, or their illegitimate offspring in this position.*

A small plot of land is generally attached to the house, and a few anas of revenue paid, but rather as a hearth-tax on account of grass, wood, water, &c., than as the share of the land-tax on the plot held. In proof of this some yang chumpas have no land attehed to the house, but pay like the others. Most of these people would be entitled to some maintenance from the head of the family if he did not give them a plot of land. They are not liable to be impressed for ordinary begar, but must help on occasions of great demand near home. They often do distant begar, however, in place of the head of the family by mutual agreement. On many holdings another class of people are found living in a dependent position towards the king champs or head of the family. They have a small house to themselves, with or without a patch of land attached; generally they pay an anna or two to revenue, whether they hold land or not. In fact in this respect, and with regard to liability to begar, they are much on the same footing as the yang chumpa; the fundamental difference is that they are not related to the head of the faimly, and have got their house, or house and land, not with reference to any claim to maintenance, but out of favor, or for the mutual benefit of both parties. They are therefore expected to do a great deal of field work for him. People of this class are called "dotul" literally smoke-makers, because they have a hearth to themselves, but no other interest in the land. To mark the fact that they hold of one particular landholder, the word ranki, meaning private or particular, is All the land held by the káng chumpa and by yáng added.

^{*} In Pin kothi the bosan families, who are the descendants of monks, of an order in which marriage is permissible, commonly hold a house and small plot, from the family from which they sprung, and are in the position of yang chumpas.

chimpas and ránki dotuls, pertains to the holding or allotment, cannot be alienated, and lapses to the káng chimpa. The latter could not of course evict a káng chimpa, and the general feeling is, that when he has once given a plot to a yáng chumpa, he could not resume it, except with consent, but he could resume from a ránki dotul, and would be considered quite justified in so doing on the grounds of customary service not having been properly performed.*

In most holdings also a plot of from one to half a khal will be found in the occupation of the láma brother or uncle of the head of the family. It is ploughed and sown by the latter, but the láma provides the seed and gets the whole produce. There are lámas in almost every family, as all younger sons of the landholders are forced by custom to enter the monasteries. This maintenance land of a láma is called táo or tázing, and reverts of course to the head of the family on the death of the láma.

There are some fields at Dankar attached to the old fort 149.there which are like it the property of Government. Holdings or allotments The None, in virtue of his office, provides other than those of the talfa or revenue paying for the cultivation of the fields, and takes the landholders. produce. He is bound in return to keep the fort in repair. The Nono also holds other lands equal to several ordinary holdings in extent, which are his ancestral property; they are rent free, and are mostly situated at Kuiling, where he resides. The Pin Nono also has rent free land, but not more than equal to an ordinary holding in extent. At a place called Tashigong, a family of hereditary astrologers (choba) hold two allotments granted to them by the kings of Ladákh free of demand for revenue or begår.+

Four families of blacksmiths also hold a rather small allotment a-piece, and pay only a hearth-tax, not full revenue. The above are all independent estates of the same grade as those of the revenue-paying landholders, and inherited in the same way by the eldest son.

Fields, excluded from paying allotments, also hold good sized plots rent free under the name of "manzing"; they are allotment. "unchie" or hereditary practisers of the art of medicine, and this land was granted to them in support of the art. The general opinion is that if they abandoned the art, the "manzing" or physician's field, could be taken from them and transferred to another. Many of the landholders practise medicine, but only these two families hold "manzing." Certain fields are the full property of the monasteries; they pay no revenue, and are generally either near the

^{*} He could resume the plot of land, but I am not sure that he could always evict from the house, as that has sometimes been built by the dotal himself.

[†] The phraseology of the deed of grant is curious. It is drawn up and attested by officials with high sounding titles, signed and scaled at our palace, &c., and promises that the grant shall endure till the feathers of the raven turn white and the snow on the mountains black,

monastery to which they belong, or in adjacent villages. The land of the Dankar monastery is cultivated by six tenants, land-holders in Dankar, who pay half produce as rent; that of the Pin monastery is cultivated gratuitously by the Nono of Pin; the men of Chuzi kothi, as the special clients of the monks, cultivate the lands of the other monasteries, but the monks are expected to give the men who actually do the work something for their trouble. In many villages there are one or two fields known as "Lházing" or God-land attached to the village " Lhákang" or temple. They should, in my opinion, be considered to be the common property of the village. One of the land-holders or other residents cultivates them, and pays a fixed rent, which is applied to lighting the temple with lamps, or to the expenses of occasional feasts. Such a tenant can be evicted by a vote of the community. Sometimes all the land-holders unite to cultivate these fields, and the whole produce goes to the temple expenses. Some of these temples are served by a láma nominated by the zamíndárs, others by the zamíndárs themselves. In many villages their are fields known as "yurzing," or canal land, the produce of which, as in Láhoul, is devoted to a feast at the time of annual canal repairs; these also should be considered the common property of the community. In all villages there are some persons known as yulfa, that is, village dotuls, who own a house and small field attached, which they have reclaimed from the waste with the consent of the village community; some few have no field; but all pay a small fee towards the revenue of the village by way of hearthtax. They could not be evicted, as the land was given them to induce them to settle permanently in the village, and on that understanding they have built their house and broken up the waste.

The custom with regard to begar is much the same as Begår or forced labour in Lahoul. Ordinary repairs of roads from village to village have been hitherto performed by the tulfa káng-chimpas, or regular landholders only; the káng chumpas, yang chumpas, and dotuls, have only been called upon to assist on occasion of extraordinary repairs. I think, however, that in future each house, and not each holding, should furnish a man for repairs of roads, as is now the practice in Lahoul. For the duty of carrying letters or travellers' baggage across the passes the regular landholders alone are liable, and a roster or roll of turn of duty is kept up as in Láhoul. A landholder often gets a dotul or other dependent to go in his stead, but the latter is at perfect liberty to refuse, and will not go unless handsomely paid.* So, again, the landholders are primarily liable for all carriage of loads from village to village; but when the number of loads is very great, all classes are impressed. In order to have a store in hand from which to meet the demands of travellers for supplies, about a lákh of grain is collected from each regular landholder at the commencement of the season; any extra expenses on this or any other

^{*} As an instance of the price paid to a substitute, I give that fixed for the journey form Kibbar, in Spiti, over the Paraugla Pass, to Rupehi in Ladakh, viz., three rupees cash two khal or about 50 lbs barley meal, a large pot of butter, five or six ounces of tea, a pair of boots, the loan of sheep to carry the porter's clothes, food, &c.

common account are met by a rate levied on all regular holdings in Spiti. The rate is uniform, and does not vary with the rates of revenue for different villages. At the end of the season, when all the passes have closed, a meeting is held at Dankar, called the "Talsichemno," or great tax audit, at which the accounts of cellections, both of revenue and common expenses, are settled. It is attended by the wazir and gatpos or lambardirs, and by some fifty deputies from the five kothis.

152. There are two kinds of headmen, the gatpochemno or lambardárs of kothís and the gatpochugán or Kothí and village officials. lambardárs of villages. The first have nothing to do with the collection of the revenue, but are in charge of the begar arrangements, and receive and account for the collections of supplies for travellers. They are also now considered to form the Nono or hereditary wazir's privy council. They used to get the loan of a horse and five path barley meal a day from their kothi when on actual service. In place thereof 50 lákh or khal of barley per annum have been given to each out of the "netal" collections. The office is not hereditary, though the son, if thoroughly fit, has a preference; appointments are made by the vote of the gaptos of villages with the concurrence of the There is a gatpochugán for each village on group of two or three small villages. In begår arrangements he works under the gatpo of the kothi, and he collects the revenue of the village direct from every payee, great or small, and conveys the sum due for the village to the Nono. The collections are often a little in excess of the amount against the village in the khéwat, in which case the surplus is shared among the regular landholders. These village gatpos hold office for a year only or for two or three years. Whenever the landholders wish for a change, or whenever the man in office chooses to resign, they elect a new man, and report the matter through the kothi gatpo to the None. As remuneration, he gets five path meal a day for the days in which he is actually employed in public service, and is also excused his turn of carrying leads from village to village, but not his turn of carrying loads across the passes, for which there is a different roster. In kothi Pin two men do the work of village messengers and policemen, and are paid three khal of barley per annum, a piece out of the "netal" collections; the office goes by the name of "laspa," and is held by the landholders in turn.

Under the kings of Ladákh, a family in the village of Máni held the hereditary office of togochi of Spiti. The togochi was a secretary and keeper of the records, and was associated with the wazir on an almost equal footing in all state business. The present head of the family, by name Sonám Tabgi, has been in the habit of assisting the Nono as a secretary. I have appointed him patwárí of Spiti, and recommended his receiving forty khal per annum out of the "netal" collections.

153. There are no "dang piri" or irrigated grass fields as in Grass lands and grazing Láhoul; all the men of village graze and cut grass in common. A kind of thistle and wild gram or chick-pea are cut and stored for winter use.

The Gaddí or Koli shepherds never penetrated to Spiti; many of them would be glad now to be allowed to graze in the upper end of the valley, but the Spiti men strongly oppose their being admitted, on the grounds that the grass is scanty, and all required for their own flocks and herds. There is one solitary sheep-run on the Spiti side of the Kanzam Pass known as Máran or Shittiká, which is held by men of Jaggutsukh Pháti, in Kullu, who usually let it to a Gaddí shepherd.

I have already described the custom of primogeniture which prevails in the families which own holdings of Spiti custon the first class whereby the eldest son succeeds in regard to inheritance and transfer of land, and the lifetime of his father. In the case of the other customs more or little plots held by people of the dotul class, less connected therefather and son live on together, as the land is too with. small to be divided, and there are no responsibilities which the father could transfer with the land to the son. In the same way two or more brothers of this class live on together, often with a wife in common. till one or other, generally the weakest, is forced out to find a subsistence elsewhere. Working for food or wages, and not the plot of land, is the chief source of subsistence to these people. Sometimes the son of a dotul becomes a monk, but, as a rule, this profession is confined to the younger sons of the regular landholders, who, as I have said before, take to it of necessity, but get as maintenance the produce of a field set aside as táo or "tázing" (from tába another word for láma). It is, however, only the second son who is entitled to claim " tázing, and many do not take it from their elder brothers, and have all in common with him, including their income from begging, funeral fees, &c. This is to the advantage of the elder brother, as a celibate monk's expenses are of course very small. When there are more than two brothers, the younger ones, though they cannot get "tázing," are considered entitled to some subsistence allowance from the head of the family, but in return they do certain kinds of work for him in the summer, during which season only the elder monks remain in the monasteries. For instance, as long as they are "chamba" or "getsal," that is, neophytes or deacons, and not "gelong" or fully-ordained monks or priests, they will carry loads and do all field work except ploughing; when "gelong," they will cook, feed cattle and sheep, and do other domestic services, but not carry loads or cut grass or wood. But "once a monk always a monk" is not the law in Spiti. Supposing the head of a family to die and leave a young widow, with no son or a son of tender age only, then the younger brother, if there is one, almost always elects to leave the monastery, and thereupon he is at once considered his brother's widow's husband. She cannot object, nor is any marriage ceremony necessary. If there was a son by the elder brother, he of course succeeds when of full age, and his mother and uncle retire to the small house, and the other sons, if any, go into the monasteries in the usual way. So, again, if the head of the family has only daughters, and, having given up hope of getting a son, wishes to marry one of the daughters and take her husband into the house as is son and heir, it generally happens that the younger brother in the

monastery objects, and says that he will leave the priesthood and beget a son. In such case his right to do so is generally allowed: sometimes he will marry a wife to himself, and put his elder brother in the small house; sometimes, by agreement, he will cohabit with his sister-in-law in hope of getting a son by her. A monk who throws off the frock in this way has to pay a fine to his monastery. Many decline to become laymen: I believe that this is a rule in the case of those who have attained to the grade of "golong." Where the láma brother declines, then it is agreed that in the lower part of the valley (i. e., kothis Pin and Sham), the father or widow-mother can take a son-in-law to live in the house and succeed as son and heir, and no kinsmen (if there are any) can object. In the upper part of the valley this right does not appear to be so clearly established: the objections of near kinsmen are sometimes attended to, or a field or two given to them by way of compromise. Kinsmen, however, are of course very few, as the only way in which a younger brother can found a separate family is by becoming son-in-law and adopted son to another landholder. Such a man might claim on behalf of his younger son, but not on his own behalf or that of his eldest son, as it is a rule that for each holding or allotment there must be separate resident head of the house to do service for it, as well as pay the revenue. I believe that sometimes an illegitimate descendant of the family, who has been living on the estate as a "yang chumpa," will claim as a kinsmen and succeed, but he cannot be said to have any absolute right or title. Unmarried daughters of a landholder are entitled to maintenance from their father, brother, or nephew, that is, from the head of the family for the time being: he must either let them live in his house on equal terms with his own family, or must give them a separate house and plot of land; they forfeit their claim if they go away to live in any other man's house, but no other act of theirs will entitle their father or his successor to cast them off, or resume the house and plot of land once given during their life-time. Many women live and die as spinsters in their father's or brother's houses: their chance of marriage is small, as all younger sons become monks, and the monks are bound to celibacy (except in Pin kothi), and bigamy is only allowed in the case of the head of a family who has no son, or expectation of getting one, by the wife he first marries. In case the brother-in-law of a widow does not come out of the monastery to take his deceased brother's place, or in case there are no brothers-in-law, the widow can marry again, and does not forfeit her interest in the estate by so doing so long as she continues to reside on it: on the contrary, in default of issue by the first husband, the children by the second will succeed to the estate. She can marry any person of the same class as herself: if there happens to be a near kinsmen awailable, she would be expected to select him, but whether it would be absolutely obligatory on her to do so is not quite clear. A marriage feast is given to celebrate the event.

No instance can be quoted of a landholder having sold the whole or a large part of his holding, but the custom of selling small portions is said to be ancient. The general idea seems to be that no one could question the validity of the sale of a whole holding, except the son or next heir. Two kinds of mortgage are in vogue. By one the land is made over to the mortgagee in lieu of interest till payment of the principal; in the other it is made over for a fixed term, on the calculation that the debt to the mortgagee will be liquidated in full within that time by the produce. The mortgagee ploughs, sows, and reaps, but the mortgager manages the irrigation, and gets the straw for his trouble. Such a thing as an absolute gift of land appears to be unknown, and the general opinion seems to be that no man can give away land to the prejudice of his children, or that if he did do so, the gift ought to be treated as invalid unless they had grievously misbehaved. It seems the general opinion that in future a man ought to be allowed to give away his estate in the absence of any children or brothers or near kins-Formerly the State would have interfered and put forward a claim. It is even now allowed that, in default of heirs or gift, the estate would lapse to the State, but our Government has hitherto not looked after its rights in this respect, and I have heard of one or two instances of such estates being appropriated in late years by the landholders of the village, and granted by them to some new man for a sum of money down, which they divided among themselves. Perhaps this should be conceded in return for the joint liability for the revenue which we have imposed on the people.

Comparison of area & assessment of Láhoul and Spiti according to the returns of the Regular and Revised Settlements.

155. In the statements appended to his report, Mr. Barnes gives the following statistics of area and assessment for Spiti and Láhoul:—

	Land Revenuc, Total area,		Barren. Jájír and maáfi,		Khalsa cultivated.	Rate of total area.	Rate on cultivation.		
Láhoul		•••	2,200	41,341	39,646	120	1,575	0 0 10	164
Spiti	***	•••	753	10,365	1,02,093	62	1,210	0 1	0 10 0

I give here, for comparison, similar statistics taken from the Revised Statement returns:—

	Land	હું	nálsa,	JAGIR MA	AND AFI.	ivated.	al area.	cultiva-
	Revenue.	Total area.	Barren khálsa,	Barren.	Cultiva- ted.	Khálsa cultivated.	Rate on total	Rate on cul
LAHOUL.	Khálsa, 1,850 Lákhiráj 1,384 Total 3,234	14,07,616	10,53,713	3,50,807	1,097	1,999	Afraction of a pie	1 0
Spiri	Khálsa 753 Lákhiráj 1,056 Total 1809	13,44,000	13,42,816		66	1,119	Ditto	190

The great difference between these statements requires explanation. In the first place, with regard to Láhoul, Mr. Barnes only entered the actual demand, i. e., the khálsa or unassigned revenue inclusive of nazaránah paid by jagírdárs; the only change therein since he wrote has been caused by the remission of Rs. 50 nazaránah in Láhoul, leaving the present actual demand for that Wazíri at Rs. 1,850 + 300 nazaránah = Rs. 2,150. I have not shown the nazaránah in the statement as khálsa land revenue, as it is really part of the assessment of Lakhiráj land. Of the Rs. 1,384, assigned revenue in Lahoul, Rs. 975 are the assessed value of the three kothis held in jágir by the Thákurs; the remaining Rs. 409 are on account small endowments to monasteries and other petty rent-free holdings. The jágír kothís, by a rough calculation, occupy one-fourth of the whole area of Láhoul; this explains the great amount of barren land shown in my statement in the jágír and maáfi column; there has been very little increase of cultivation in Lahoul since Regular Settlement, so the increase in cultivated area must be almost entirely attributed to a more careful survey or appraisement. With regard to Spiti, of the Rs. 1,056 shewn as lákhiráj or assigned revenue, only Rs. 97 pertain to the 65 acres shown as jágír and maáfi; the remainder, viz., Rs. 959, is the value of the grain revenue, which, as I have explained already, is assessed on fields the cash revenue of which is not assigned; there we therefore no pure khálsa lands in Spiti excepting the waste, which is everywhere khalsa, as all the assignments are of certain fields only, or of part of the revenue assessed thereon, not of whole kothis or villages. The cultivated area in Spiti shows a slight decrease; the fact is that no formal appraisement ever has been yet made in Spiti, and the figures have been obtained by asking each man in the presence of the whole village how much he holds. The real cultivated area is, I should say, about half as much again as that shown in the return.

Distribution of property among different castes in Lahoul, and average size of holdings.

156. The following statement will show the distribution of property among different castes in Láhoul, and the average size and assesssment of each holding:—

1	2	3	4	5	6		7			8	
CASTES.	Number of families. Number of heldings or separate lots.		Number of share-holders. Arable lands and hay field.		Berenue demand.	Average assessment of holdings in rupees.			Average size of hold- ings in acres.		
Bráhmans	28	70	121	206	154	2	3	0	3	0	0
Thákurs, including Do- toens	} 29	50	75	404	503	3	1	o	8	0	0
Kancis and Tibetans	470	799	1,257	3,384	2,141	3	1	0	4	1	0
Dágis and other low castes	} 43	104	145	125	94	0	14	o	1	1	0
Lands attached to tem- ples or institutions	}	62	62	151	64	1	1	0	2	3	0

About one acre of land paying Rs. 2-3-0 is owned by the Moravian Mission, and is not included in the above statement. In column 5 are included 1,175 acres of "dang piri" or irrigated hay fields. Of the jeolas or house-hold allotments, which I have described under the head of tenures, there are about 530, which are all held by men of the first three castes. A good many have of late years been divided, as will be seen from the number of separate lots given in column 3. In the khálsa

kothis the assessment of a jeola varies from one rupee at the upper end to five and six rupees at the lower end of the valley, and the area from three to seven acres.

Number and average tom of primogeniture, are all undivided. The size and assessment of the holdings in Spiti. average size, and assessment, and some other details for each kothí:—

Котні,		as.		ARABLE LAND,		As	SESSMENT	AVERAGE AREA, AND ASSESSMENT PER JEOLA.			
		of jeol	of hou	^			Pun	Netal.	ent,		
		Number of jeolas.	Number of houses.	Khálsa.	Maáfi.	Cash.	Khal. Teh.	Khal. Teh.	Assessment,	Area,	
					Acres.	Acres.	Rs. As.				
Pín	••• •		63	171	323	12	219 13	101 10	99 5	8	5
Sham		.,.	5 5	126	224	18	180 4	901 9	157 5	63	4
Barjik	•••		5 3	117	191	22	156 0	192 13	67 9	51	34
Chuzi	***		64	184	203	10	91 2	856 3	12 0	8	3
Todpa			61	161	178	3	166 0	120 2	100 12	4 5	3
	Total		296	759	1,119	65	813 3	146 17	456 11	54	8

As I have said before, I think the area under the mark by about a third; if so, the true average size of the holdings will be five acres instead of three acres three roods; the grain has been turned into cash at the rate of two khal per rupee, which is a fair average price; but the assessment of Chuzi kothi is not so comparatively heavy as would appear; for, in a country where cash is scarce, some trouble and risk is saved by paying in kind and at your own door. The Spiti landholders are all pure Tibetans; there are no caste distinctions among them and no class distinctions either, if the few families holding rent-free be excepted.

Barley is the principal crop in both waziris; a very fine Crops and system of description of wheat, with six tiers of grain on husbandry in Lahoul each ear, is also grown in Pattan in Lahoul, and and Spiti. from Kibbar downwards in Spiti. Major Hay puts the return on seed sown in Spiti at 14 to 1 for barley, and from 10 to 12 to 1 for wheat. My enquiries lead me to think that this estimate is about right as an average. As three khal or lakh (land measure) are found to be about equal to an acre, it may be estimated that an acre produces in Spiti 42 khal, or 12½ maunds of barley, and 36 khal, or 103 maunds of wheat; this is taking the khal, at 12 ser only, which is rather less than its real capacity. In the upper villages the crops are occasionally blighted by early frosts, but on the whole the harvest must be unusually certain and invariable in amount. In Lahoul the out-turn per acre must be, I think, rather less on the average, as the cloudy drizzly weather which sometimes prevails, particularly in Rangloi, must do harm. The other crops besides wheat and barley are peas, which are much grown in Spiti, but not in Lahoul, and buckwheat which is common in Lahoul, but very rare in Spiti. I have heard that mustard is grown in small quantities for oil, but have never noticed it in the fields. A little "china" is also sown in the lowest part of Spiti.* In the lower part of Pattan, in Láhoul, a double harvest of barley and buck-wheat is got off the land in the course of the spring, summer, and autumn. In the rest of Lahoul and in Spiti the single crop is sown in May and reaped in September; the system of cultivation is very simple; the field is first well soaked with water turned on from the canal; when the water has disappeared, the seed is scattered broadcast over the surface of the ground, and then ploughed in. Except perhaps a little weeding, nothing more remains to be done but to occasionally let on the water again. Ploughing is done with chúrú or hybrid yáks, which are stronger and hardier then pure-bred oxen; the pure yak is not sufficiently docile.

Major Hay puts the annual export of grain from Spiti at 1,500 khal, of which 1,000 went in barter to Tibet, † 250 to Basáhir, and 250 to Rúpshú, in Ladákh. The Nono, when pressed by Mr. Egerton, estimated it at 2,000 khal. After comparing the best estimate I can make of the total produce with the amount which must be consumed by the population according to the last census, it is clear that there cannot be much more than 2,000 khal available for export from Spiti. More grain is consumed by the Láhoulís than is produced in Láhoul. Wheat and rice are largely imported from Kulu, but to be used for the greater part in barter with the Ladákhís.

159. In Láhoul sheep and goats are kept as beasts of burden to be Live stock in Láhoul used in the carrying trade between India and Tibet, in which nearly all the landholders are con-

^{*}An excellent account of the floral and vegetable productions of Lahoul by Dr. Aitchison, F.R.C.S.E., F.L.S., was published in volume X of the Linnean Society's Journal.

† It is not sold but bartered or exchanged at fixed customary rates for wool and salt. In these countries all trade was formerly conducted in this way: the equivalent value of each article of trade in other articles was fixed, and remained unchanged for generations.

cerned.* Most of the flocks spend the winter, with their owners, in Kulu; the number of head is estimated at 16,000. The Spiti landholders are not engaged in the carrying trade, and only own from five to ten sheep or goats per house, as they have to keep and feed them in-doors during the great part of the winter. The soft down known as pashm or shawl-wool forms under the hair of goats and other animals in Spiti, as it does on the plateaus of Tibet, but not so thickly, because the beasts are kept under cover. In Tibet the snow is never so deep that the sheep and goats cannot live out and get at the grass below by scraping the snow aside. Most of the Spiti landholders own one or two ponies; they sell some in Basáhir and a few in Kulu, but the great traffic is with the neighbouring Tibetan province of Chamarthi. The Spiti pony is a handsomely shaped animal, but very small; he is very sure-footed, and will carry you a long distance over bad roads in a short time at the pace he is taught, which is a kind of amble or running walk. In India, or on the southern side of the Himalayas, he is apt to get sluggish. A number of the ponies seen in Spiti are from Chamarthi, where the breed is of a larger size. The Spiti-men exchange one broken in fouryear old pony for two Chamarthi colts; when the two are full grown, they sell one for cash and goods, and again exchange the other for two more colts; this is the great way in which they raise money to pay the revenue and buy tobacco, tea, &c. The price of a good pony in Spiti ranges from fifty to a hundred rupees. In the lower part of the valley they are out at grass most of the winter, while in the upper part they have to be stall-fed. Nearly all are gelded. In Lahoul it is only the Thakurs, or the more successful traders, who keep penies; the greater number of the landholders own none. Those who have them hire them out at very high rates to the merchants, who trade between Kulu and Léh and Yarkand. For plough-eattle and milchkine the hybrid between the common cow of the Himalayas and the Tibetan yák is perferred both in Láboul and Spiti; in the latter wazíri, with the exception of an imported bull or two, all the cattle are either pure or half-bred yaks. The pure-bred yak (Bos Grunniens) is used to carry loads, and occasionally for tiding on journeys, but his pace is very slow, and if heavily laden or taken long marches, he is apt to get foot-sore. A few hybrid yaks are sold or bartered every year in Tibet. Ropes are made of yaks hair. Large herds are not kept owing to the difficulty of feeding them when the snow lies deep. A good many asses of small but very strong breed are kept in Spiti, and a few in Láhoul, as beasts of burden.

160. By the last census, which was taken in 1868 under my superintendence, the population of Láhoul was 5,790, instead of 2,535, the number returned at the

^{*} At the present day the Lahoulis trade almost entirely with the people of Rupshu, in Ladakh, and Rudokh, in Tibet. Borax, pashum, and wool, are the principal imports; they say they find the trade with Lah and countries beyond unprofitable. In the summer large flocks of sheep from Rupshu of the big breed called Hunia are driven to Durcha, in Lahoul, and there shorn; the Lahoults meet the shepherds there and exchange grain &c., for wool at certain customary rates of barter,

previous census of 1855. This huge increase is due to a more careful enumeration, but at the same time there is no doubt that the popultion has increased considerably by natural growth, and in a small degree by immigration from Zánskár and other countries to the north-west. Of the total, nineteen are Christians living in the Moravian Mission house at Kelang; the rest, excepting a few Brahmaus, who are neither the one thing nor the other, are of the religion of the country, which is Budhism, tainted with traces of the primitive demon or local deity worship common to Kulu and other Hindu countries in the interior of the Himalayas. The distribution into castes is as follows:—Thákurs 216, Brahmans 502, Kanéts 4,566, Dágís 360, Lohárs 277, Barárás 10, Sunyárs 3, Hensín 17.

The Thakurs are the jagardars and their offshoots; they are begining to assert a Rájpút origin, but, in point of fact, are more or less pure Botis or Mongolians by blood. The Brahmans are only found in Pattan and are descendants of emigrants from Chamba, Lahoul, and other countries to the south. The so-called Láhoul Kanéts are a mixed race, but the Mongolian element predominates over the Indian. Many of those who live in Pattan are, no doubt, descendants of Kanét settlers from Kulu and Bangáhal; the rest, and the inhabitants of Gára and Rangloi, are pure Botiás or nearly so; the remaining tribes are also of mixed race; they constitute the lower classes who do not hold regular allotments of land, and subsist in part by serving for wages or by handicrafts. Dagis have probably the least admixture of Botia blood of any race in Lahoul; they came from Kulu in the time of the Rajahs, and now act as musicians in the temples and in some of the monasteries. Only a few of the Lohárs now act as blacksmiths; the Barárás are basket-makers: the Hensis are professional musicians, whose daughters act as dancing girls. Every year a number of the Kanéts of Pattan spend the winter in washing for gold at Cheling, in Ladákh, or on the Zánskár river; they pay a tax of one or two rupees per head to the Ladákh Government, and earn on an average four tolas or a little more (= $1\frac{1}{2}$ to 2 oz.) of pure gold in the season; they form themeslves into companies of fifteen or twenty men, and appoint captains of each gang. All classes speak Tibetan, but that spoken in Pattan contains a great admixture of Hindi; each valley also has a distinct dialect of its own. Generally speaking, in Botia or Tibetan countries, there are no distinctions of caste; there is a class distinction between the agriculturists, who form the great mass of the population, and the artizans, musicians, and others who live by wages; but though this prevents intermarriage, it does not separate the classes in the way that the rules of caste separate different tribes of Hindús

Spiti still resembles other Tibetan countries in this respect, but the people of Láhoul have now-a-days so much traffic with Hindús that they cannot afford to be out of the pale, and are rapidly adopting all Hindú ideas and prejudices. The process has been going on in some degree ever since the Rájahs of Kulu annexed the country, but it has been greatly accelerated of late years by the notice taken by our Government of the Láhoulís and their headmen, and by their contact with Hindús more orthodox and exclusive than those of Kulu and Chamba.

The force of attraction which Hindú exclusiveness brings to bear upon outlying tribes is enormous, and seems to be in no way weakened by the fact that the government is in the hands of Christians. That fact of political subjection leaves the Hindús no other vent for their pride of race but this exclusiveness, and therefore heightens its value. Moreover, the consolidation of many Hindú races into one great empire increases the power which Hindúism has always had of drawing outsiders into its circle, for in social matters the empire is Hindu, and as Hindus the Láhoulís are free citizens, while as Budhists and Botiás they would be left out in the cold. The Lahoulis now look upon the name of Boti as a term of reproach. One of the headmen, when in my camp on the borders of Ladákh, met his own brother-in-law, a Boti of Ládakh, and refused to eat with him, for fear that my Hindú servants might tell tales against him in Kulu and Kángra. There are only seven regular lámas in Láhoul, that is, lámas who live always in the monasteries and have no other occupation; but there are 110 of the landholders who own land and cultivate, and have very little of the monk about them, but have taken a vow and are attached as lamas to some monastery or other. These are found chiefly in the Gará country, where also there are seventy-one nuns known by the names of "chomo." These monks and nuns can all read and write the Tibetan character; one nun can calculate an eclipse: the same building serves for both monastery and nunnery, but is only fully occupied in the winter.

161. By the last census taken under my superintendence the Population of Spiti. population of Spiti was 3,024; the women outnumbered the men by two only. At the census of 1855 the number returned was 2,087; the increase must be mainly due to better enumeration, for the population increases very slowly owing to the family arrangements which I have described, and the number of immigrants from Tibet has been inconsiderable.

I have already said that in Spiti, as in Tibet generally, there are no castes, if restrictions in eating and drinking together be the test, *but the landholding class (who in the census returns are called Kanéts) do not intermarry with the Lohárs, nor the Lohárs with the Bedas. The so-called Kanéts are pure Botiás, and constitute the whole population with the exception of 100 Lohárs (blacksmiths) and 46 Bedas. The Lohárs, whose Tibetan name is Zon, are skilful smiths; they make pipes, tinder boxes, bits, locks and keys, knives, choppers, hoes, plough-shares, and chains. Some of their work is of quaint and intricate pattern; the articles are generally made to order, the smith receiving food and wages, and being supplied with the iron; these people are also employed to beat drums at marriages and at festivals in the monasteries. The Bedas answer to the Hensís of Láhoul; the men play the pipes and kettle drums, while the women dance, sing, and play the tambourine; they are the only class which owns no land. "The

^{*} I think this is true, though practically all other classes would avoid eating food cooked by the Bedas who are with reason treated as a very low and disreputable set of people. So, again, they would not admit them to the equality conferred by a common use of the same pipe, or by dipping the hand in the same dish.

Beda no land, the Dog no load," is a proverbial saying. Of the Kanét men 382 are lámas or monks attached to the five monasteries. Of the women only about ten are nuns, and they do not spend the winter in the monasteries like the nuns of Láhoul, but live at home with their fathers or brothers. Many other women in Spiti live at home unmarried all their lives; others who cannot get married in a legitimate way walk off to Tibet with pedlars or traders, or go to live with some "dotul" or laboring man who takes their fancy. Some of the richer landholders have men-servants living in their houses who are known as lápas; they eat from their master's table, are servants of all work, and do not marry, though they often keep company with some unmarried woman of the house or neighbourhood. One or two men-servants are kept in each monastery to light fires, &c., and are called Táwás or Togochís.

The monks of Pin are of the Dukhpa, and not of the Gelukpa or celibate class, to which those of the other four monasteries belong; they marry in imitation of their patron saint Guru Rimbochi, though in their books marriage is not approved of; this saint founded several orders, of which that to which the monks of Pin belong is the most ancient, and is called Ngyangma. The wives and families of the monks live not in the monasteries, but in small houses in the villages. Every son of a láma or monk becomes a bozan, which is the name given to a low order of strolling monks or friars. There are nineteen families of these bozans in Pin kothi. Sometimes the younger son of a landholder becomes a bozan in preference to going into the monastery. These bozans are a very curious set of people; they get a living by wandering in small parties through all the neighbouring countries, stopping at every village, and acting plays, chanting legends, and dancing like whirling dervishes; many also trade in a small way by bartering grain for salt with the Tibetans, and then exchanging the salt with the Kanawar people for iron, buck-wheat, or honey; they also often undertake to carry loads for travellers across the passes, as substitutes for the landholders. They dress much like other monks; but, instead of shaving their heads, wear their hair in long straight twists, which gives them a very wild appearance.* According to the story told me in Spiti the bozan order was founded by one Tank-tong Gialpo (lit. king of the desert) under the following circumstances:—A certain king of Lhasa perverted the people of Tibet from Buddhism to a new religion of his He succeeded so well that in the course of fifty years the old faith was quite forgotton, and the "Om mani padme hun," or sacred ejaculation, quite disused. To win back the people, Tehan-re-zig, the divinity worshipped at Triloknath, caused an incarnation of himself to be born in a king's house in the person of Tank-tong Gialpo; the child grew up a saint and a reformer; he saw that it was impossible to reclaim the people by books, and he therefore adopted the dress since worn by the bozans, and spent his life in wandering from village to village, offering to amuse the people by acting miracle-plays on condition of

^{*} I have heard by-the-bye that in 1868-69, when one of the three grand lámas of Tibet made a visitation tour though Láhoul and Spiti, the bozans were admonished to cut off their hair, at the unclerical appearance of which the grand láma professed himself greatly scandalized.

their repeating after him the chorus "Om mani padme hun" whenever it occurred in the chants or recitation. In this way the people became again accustomed to repeat the sacred sentence, "their mouths became purified," and the religion of Budha revived.* There is something rather impressive about the performances of these bozans. A long screen is first put up formed of pictures illustrative of the legends, and quaintly painted in brilliant colours on cloth edged with silk. An image of the patron saint or founder of the order is enthroned in front of the screen; the leaders of the company then appear in front of it, wearing a head dress formed of a mass of streamers of bright-coloured silk. Conch shells are blown to collect the crowed, and barley thrown into the air as an offering to the saint: the proceedings then commence by an introductory chant by the leaders to the accompaniment of a kind of guitar; every now and then the whole crowd of men and women join in with the chorus of "Om mani padme hun," which they give with much fervour, keeping good time, and blending their voices harmoniously. After a time the rest of the company come forward dressed up and masqued, and peform a play with interludes of dances to the music of cymbals the dancing ends in the wildest gyrations:-the little stage hemmed in by the quaintly-dressed crowd, and with the huge barren mountains towering behind for back ground, makes a picture not easily forgotton.

162. In Spiti the ordinary dress of the men consists of a skullcap, a long loose frock or coat of thick woollen Dress and appearance of the people of Láhoul cloth, girt in at the waist by a long and broad sash, and Spiti. and a pair of boots, with leathern soles and cloth tops reaching to and gathered below the knee. Some who can afford it wear also a silk or cotton under coat; the coat is generally the natural colour of the wool; the other articles are red, or red and black. Every man wears a loose necklace of rough lumps of turquoise, amber, and other stones mixed with coral beads. A bright iron pipe and a knife in sheath are stuck in his belt, from which hang also by steel chains his "chakmak" or flint and steel and tinder-box, a metal spoon, and a bunch of the most fantastically-shaped keys. In the fold of his coat next the skin he carries a wooden or metal drinking cup, a tobacco pouch, some parched barley-meal, and other odd and ends. Many wear their hair plaited into a tail like China-men. If of a serious tone (a professing Budhist toadopt a phrase used among some Christians), he will never

* There may be errors in this story, and it may be a wrong account of the foundation of theorder. I give it as it was told me in Spiti, to show the kind of ideas the people have in their heads at the present day. Any one who wants serious information as to Tibetan Budhism can refer to General Cunningham's Ladákh.

[†] I took the trouble on one occasion to find out the story of the legend which was being recited and enacted, the gist of it was as follows:—A certain anchorite who had lived alone for twelve years in an inaccessible forest, one day washed his robe in a pool in the hollow of a rock. A doe drank the water in the pool, conceived therefrom and gave birth at the door of the anchorite's cell to a creature in the form of a girl. Under the anchorite's care she grew up into a beautiful woman, was called sun-face, and married a king. The other queens conspired against her and accused her of being a witch and eating human flesh; they murder her own child, and make the king believe she killed it to feast on its body. Sun-face is driven out and leads a wandering life in the forests till the king discovers the plot, puts the conspirators to death, and recalls her.

go out without a prayer-wheel in one hand, and a religious book or slung on his back, and repeats the "Om mani" at every pause in the conversation. The monks, when not engaged in religious functions, go bare-headed, and wear a rosary of heads instead of a necklace: the cut of their coat and boots is the same, but the cloth is dyed either red or yellow. Astrologers dress in red from head to foot; the women wear a coat, sash, and boots like the men, but the coat is, I think, always of a dark colour; they also wear loose red trowsers, the ends of which are tucked into the boots, and a shawl over their shoulders; they go bareheaded, and wear their hair in a number of small plaits which hang down the back. On the top of their heads the married women wear a "pirak" or silver ornament, from which depend strings of beads on both sides of their faces, and long tails of leather studded with coarse turquoises. The girls wear only a single turquoise threaded on the hair near the parting: this, like the snood in Scotland, is a sign of their being unmarried.

In winter both sexes wear great-coats made of sheep skin with the wool on. In Láhoul the dress of the men is much the same as that worn in Kulu, the only difference being that the coat is longer and of thicker and darker cloth, and that trowsers are always worn; the women, on the other hand, dress like those of Spiti, except that straw sandals replace the long boots. It is not easy at first to distinguish a Láhouli nun, if young, from a lad, as they shave their heads and dress like men.

At first sight of the people of Spiti and Láhoul you perceive that you have left India, and are among a Tartar or Mongal race. The figures, both of men and women, are short and stout; their complexions are a ruddy brown instead of a black brown or dusky yellow: their faces are broad and flat, with high cheek bones and oblique eyes; they have broad mouths and flat noses with wide nostrils. Except in extreme youth, the skin of the face is always marked with lines and wrinkles. In fact, none of them can be said to be handsome, and the old women are quite hideous; the only redeeming point is the look of honesty and smiling good humour to be recognized in almost every countenance. In those parts of Láhoul in which there is most admixture of Hindú blood, the blending of the two types is very clearly distinguishable.

Diet houses and slaughter them in the autumn to furnish the furniture. larder for the six months of winter. In Láhoul cattle are not slaughtered now-a-days (except perhaps in some villages at the head of the Bhága valley, and there it is done with the greatest secrecy); but five or six sheep are killed in each house at the beginning of the winter: the flesh dries, and will then keep good for any number of years: the older the meat, the greater the delicacy to the taste of a Láhoulí. The principal food of the Láhoulí is buck-wheat, boiled

^(*) These beads are semetimes bits of human skull-bone on the momento more orinciple.

whole and eaten as gruel, or roasted and made into flour, which is then baked into cakes or mixed with "cháng" beer, and formed into dumplings. Parched barley-flour made into porridge is the every-day food in Spiti. It is also eaten boiled with butter and green herbs into a kind of soup; wheaten-flour is generally eaten in this way in Láhoul. Butter and butter-milk are regular articles of diet in both countries. "Cháng," a kind of beer brewed from rice and barley, is drunk generally, and tea and a kind of whisky by those who can afford it.

The houses in Láhoul and Spiti are very different in appearance from those of Kulu or Kángra; they are two and sometimes three storeys high with flat roofs; the lower storey is occupied by the cattle, horses, and sheep and goats; the upper one contains the rooms lived in by the family. In Spiti these rooms are commonly three in number, and surround on three sides an open court; one of them is the family chapel, which is ordinarily very well furnished with images, large prayer cylinders, religious pictures, books, and sacramental vessels; the others are good-sized rooms lighted by small windows hung with wooden shutters, the largest is about 20 feet square, and has a roof supported by a double row of upright posts. At the corners of the house are flag-staffs consisting of poles, from which hang black yák's tails. The walls are white-washed inside and out, and neatly topped with a coping of fagots.

In Láhoul the houses are smaller, and less care and taste are expended in building and adorning them. Ordinarily the upper storey consists of an interior or winter room, an outer or summer room, and a verandah room open on the fourth side. In this verandah stands the loom; inside will be found large corn-chests made of slate* set in wooden frames, large stone bowls from Iskárdo, iron cauldrons, and cooking pots, an iron tripod or pot stand, some wooden dishes, and a few earthen pots from Kulu. Many pack-saddles for sheep and goats are strewed about, and a few blankets and thick sheep-skin coats hang on the walls. Small holes in the wall serve the purpose both of windows and chimneys: bed-steads are unknown. Grass is stacked on the roof, and wood for fuel inside. This is a fair description of a house in the upper valleys of Láhoul; in the lower villages the rooms are larger and better ventilated.

In Gárá many of the houses are built together in one block with connecting passages, by which communication is kept up in the winter without going out, which, when the snow is very deep, may be scarcely possible. Making thread is the chief occupation in winter: on fine days the loom is brought out, and some weaving done. Both men and women work the loom in Láhoul.

The furniture in a Spiti house has a general resemblance to that in a Láhoul one, but tubs and pails, the wood work of which comes from Basáhir, are much used, and the churn for beating up the tea with salt and butter is never missing.

^{*} Very fine slate in large slabs is to be had in Lahoul; the quarry is in K Ghusa, on the mid Himalayan range, if I remember right.

164. Horse-racing and shooting with the long bow are amusements common to both Lahoul and Spiti, and Amusements. are practised at meetings held at particular seasons. Prizes are given at the races, and the rider of the last horse is subjected to a good deal of ridicule and practical joking. The target at an archery meeting consists generally of a pillar of snow with a leaf for a bull's eye. The archers excite themselves by treating the pillar as an effigy of some traditional tyrant, and cry out "let the Rana of Ghúsa have it in the goitre," or "give the Kardang naplang one in the eye." Stakes of cash or grain are shot for.*

Both Spiti men and Láhoulís have almost always got dice about them, with which they amuse themselves by gambling at odd moments.

Evening parties are common enough, at which much "cháng" or beer is drunk, and men and women dance a kind of quadrille or country dance together in a very brisk and lively fashion to the music of the geolets and tambourines played by the Bedas. I attended one or two of these parties to look on at the dancing, which is an amusing sight.

165. Customs and ceremonies connected with births, marriages, funerals, &c.

The best general account of the social customs of the Botiás will be found in General Cunningham's Ladákh; but in the country I am writing about, and especially in Láhoul, the practice of the present day will be found to differ in some

details. The religious ceremony consists in almost all cases in the simple reading of prayers or passages from the holy books by a láma, while the whole company of men and women sit round with clasped hands and down-cast eyes, and repeat the verses after the lama. The social celebration of all these events consists mainly of feasts in which much "cháng" is drunk. In Láhoul the decisive point in the negotiation for a betrothal is the acceptance or refusal of a pot of "cháng" sent to the father of the bride: if he drinks, the affair is settled without more words. In Láhoul, poliandry, or the taking to wife of one woman by several brothers, is a recognized institution, and is very general; the object is to prevent the division of estates. I remember a case which came before me in which one of two brothers living in poliandry much wished to separately marry a girl by whom he had had an illegitimate child, but the wife of the family objected strongly, claiming both brothers as husbands, and refusing to admit another woman into the household, and she eventually prevailed.

In Spiti poliandry is not recognized, as only the elder brother marries and the younger ones become monks; but there is not the least aversion to the idea of two brothers cohabiting with the same woman, and I believe it often happens in an unrecognized way, particularly among the landless classes, who send no sons into the monasteries.

^{*} Formerly the bow was the weapon both of war and the chase in these countries. I remember meeting a man from Great Tibet in Spiti who carried a very well made and powerful sling as weapon of defence.

in Spiti that when the bridegroom's party goes to bring the bride from her farther's house, they are met by a party of the bride's friends and relations who stop the path; hereupon a sham fight of a very rough description ensues, in which the bridegroom and his friends, before they are allowed to pass, are well drubbed with good thick switches. In Spiti if a man wishes to divorce his wife without her consent, he must give her all she brought with her, and a field or two besides by way of maintenance; on the other hand, if a wife insists on leaving her husband, she cannot be prevented from so doing; but if no fault on the husband's side is proved, he can retain her jewels; he can do so also if she elopes with another man, and in addition can recover something from the co-respondent by way of fine There is a recognized ceremony of divorce which and damages. is sometimes used when both parties consent. Husband and wife hold the ends of a thread, repeating meanwhile "one father and mother gave, another father and mother took away: as it was not our fate to agree, we separate with mutual good will;" the thread is then severed by applying a light to the middle.

After a divorce a woman is at liberty to marry whom she pleases; if her parents are wealthy, they colebrate the second marriage much like the first, but with loss expense; if they are poor, a very slight ceremony is used.

Corpses are ordinarily burnt, and the ashes thrown into a riveror made into a figure of the deceased and deposited in a "chorten"
or pyramidical cenotaph in the case of great men. Burning is, I
think, the only practice in Láhoul, but in Spiti the dead are, I hear,
sometimes exposed on the hills to be eaten by wild beasts, or cut into
small pieces and thrown to dogs and birds according to the custom
of Great Tibet, where these beneficent methods of disposing of the
body are philosophically preferred as most likely to be pleasing to
the Heavenly Powers. In the public rooms of some of the Spiti
monasteries you are shown masonry pillars which contain the bodies
of deceased abbots buried there in full canonicals in a sitting posture.

Religion of Láhoul of which an excellent account is given in General Cunningham's Ladákh. The religion of Láhoul is the same, but mixed up with some ideas and observances borrowed from Hinduism, and with a substratum of the worship of local spirits and demons, which I have described as existing in Kulu, and which appears to be the primeval religion of the country of the high Himalayas inhabited by Hindú races.

The following description of the religion of Láhoul was written down at my request by the Revd. Mr. Heyde, when we were travelling together for a few days in November 1868. His long residence among the people, by whom he is invariably respected, and great knowledge of their language and customs, ensure its accuracy:—

"The religion of Lahoul has been for a long time, and is still, essentially Budhism. It is, however, difficult to ascertain at what

time this religion was introduced, as there do not exist any historical documents in Láhoul itself, and little reliance can be placed upon the vague traditions preserved by even the best informed men, such as Thákur Tárá Chand and others. From their accounts, however, it may be gathered that long ago the Kings of Ladákh, or rather a branch of the family (which at that time reigned over Gúge and some other provinces of Ladákh), exercised a great influence in the matter, and were zealously engaged in propagating and establishing the Budhist religion, especially in Láhoul. When under their rule crimes or smaller offences had been committed by Láhoulís, the offenders were punished by making them build religious monuments. Thus, for instance, all the "mánís" and many of the "chhodtens" which are so common by the road-sides in Láhoul were originally built in accordance with a sentence by convicted offenders in expiation of their misdeeds. *

"According to Csoma-de-Körös and others, Budhism was established in Tibet in the seventh century of our era,† and from thence and Ladákh it was no doubt introduced into Spiti and Láhoul, but probably to a small extent only up to the time of the King of Gúge before mentioned. I am unable to fix the date when the Gúge chiefs ruled over Kárja (the Tibetan name for Láhoul), the native accounts being too uncertain.

"Without doubt there existed a very low kind of religion in Láhoul before Budhism got hold of the people, and the latter has not been able to suppress it entirely. That early religion of Láhoul is still known under the name of "Lung pe chhoi," that is, the religion of the valley. When it was flourishing, many bloody, and even human, sacrifices seem to have been regularly offered up to certain "lhá," that is, gods or evil spirits, residing in or near old pencil-cedar trees, rocks, caves, &c. This cruel custom disappeared gradually after the doctrine of the Budhists had influenced for a time the minds of the people.

"There is a story which I shall relate, as it seems to show that this was the case:—Near the village of Kailang a large dry pencil-cedar was standing till last year, when we felled it for fire-wood: the story goes that before this tree, in ancient times, a child of eight years old was annually sacrificed to make the spirit who resided in it well-disposed towards the inhabitants of Kailang. The children seem to have been supplied in turn by the different families of the village. It

The carved stones on the "manis" are made by the monks in the winter. I believe they sell many to persons who wish to place one or more upon a "mani" in fulfilment of a vow, or in support of a prayer. I think Mr. Heyde means that the offender built the walls, not that they put the carved stones on them. I may mention here that prayer-wheels turned by water are commonly to be seen outside villages in Láhoul and Spiti.

† Great Tibet ought to be read for Tibet, for in Ladákh or western Tibet Budhism appears to have been established many centuries before. I observed that General Cunningham puts its first introduction into Ladákh at B. C. 240, and its first firm establishment there at some time during the first century before Christ.

^{*} A "máni" is a long low and broad wall or dyke of dry stone masonry covered with slabs or round smooth pebbles, on which the prayer "Om máni pádme han" is carved. Some in Spiti are near half a mile in length. A "chhodten" is a tall pyramidical monument, dedicated to Budha, or containing the ashes of some Budhist saint or holy man.

happened one year to be a widow who had to give up an only child of the required age of eight years. The day before her only one was to be taken from her, she was crying loudly when a travelling lama from Tibet met her, and asked the cause of her distress; having heard her story the lama said—"well, I will go instead of your child," he did so but did not allow himself to be killed: "the spirit must kill me himself if he wants human flesh," said he, so saying he sat himself down before the tree and waited for a long time, but as the demon made no attack on him, he became angry, took down from the tree the signs and effigies, and threw them into the Bhaga river, telling the people not to sacrifice any more human beings, which advice was followed from that time forward. The demon fled and settled on the top of the Koko Pass, where it still dwells under the name of the Kailang lhá, or god of Kailang, getting now only the annual sacrifice of a sheep supplied by the shepherds. In the time when the "lung pa chhoi" was the only religion that existed in the valley, there were doubtless more places in Lahoul where human beings were immolated to supposed gods and evil spirits. At present, near not a few villages sheep and goats are yearly killed and offered up (contrary to the precepts of Budhism) to evil-disposed "lhás," and it may be that animals have now taken the place of men.

"Long after the introduction of the Budhist religion into Láhoul, Hindús immigrated from Kángra, Kulu, Chamba, &c., but not in large numbers. One, two or more of them at a time settled as strangers among the tolerant Budhists, chiefly in the Chandra Bhága Valley. They seem to have been Hindús of both high and low castes; some of them came five, six or more generations ago, others later. Not a few of them, I was told, had been bad characters, who, having committed murder or theft, or run away with other people's wives, &c., fled into the then obscure Láhoul in order to escape punishment.

"The regular and frequent commercial intercourse which the Láhoulís have always maintained with the neighbouring Hindú provinces and the influence of these immigrated Hindús, have always had some Hindúsing effect on the religion of Láhoul, but this became still more the case when the province was governed for a time by the Hindú Rájahs of Kulu. It was probably then that the Láhoulís, commenced to profess to keep caste, denied that they were in the habit of eating beef, &c.; their mode of dressing also underwent some change; the round cap worn by the natives of Kulu is said to have come into general use in Láhoul at this time.

"Regarding religion the Láhoulís may be divided into four classes— 1, pure Budhists; 2, pure Hindús; 3, a class who profess both Budhism and Hindúism; 4, Lohárs and Shipís or Dágís.

"The Lohars consider themselves of a higher caste than the Shipis, but both are said by the other Lahoulis to have no religion at all; still they have certain rites which are performed in cases of sickness, burials, &c. For instance, I was present one day by the sick bed of a Lohar, and saw a Shipi profess to charm away the disease by biting off the ears and

tearing to pieces with his teeth a black kid which had been previously shot with a gun. The Skipis eat beef openly, while the Lohars say they do not at all.

"Those who profess both Budhism and Hindúism live in the villages, on both banks of the Chandra Bhágá from Gúrú Gantál downwards. They maintain two or three small Gonpas (monasteries), and abjure beef, even that of the yák. In cases of severe illness, &c., they call in lámas and Brahmans, who perform their respective rites at one and the same time; their leaning is stronger towards Budhism than Brahmanism.

"The pure Hindús are only found in a few villages on both banks of the Chandra Bhága; nearly all of them are recognized in Láhoul, Kulu, &c., as a set of low Brahmans. Occasionally they will drink a cup of tea with the Budhists and their half brethren, but, as a rule, they refrain from eating with them.

"The pure Budhists may be said to live in the villages on the Chandra from old Koksar to Gondla, and on the Bhága from Gúrú Gantál up to Dárcha and Rerig. They have about eight small Gonpas in which the chief image is that of Chom-dan-dás (= Shakya Thabba = Sangyas = Budha), before which a láma daily burns incense, and places offerings of dried and fresh flowers, grain, and water, and burns a lamp throughout the year.

"In several of these monasteries there are to be found a number of religious books. Besides Sangyas, special reverence is paid by the Láhoul, Spiti, Ladákh, and Tibet Budhists in general to Avalokiteswára, called Chan-re-zig or Prágopa in Tibetan (worshipped at Triloknáth), and Pádma Páni, commonly called Lobpon in Tibetan, who is revered at the lake of Rawálsar, in Mandi. Both males and females of the Budhists make frequent pilgrimages to Triloknáth and Rawálsar. In honor of these and other Budhist saints they celebrate a number of annual festivals, at which a great deal of "cháng" (an intoxicating drink made from barley) is consumed by both lámas and laymen.

"All Láhoulí lámas belong to the Drúgpa sect; many of them are married, and possess houses and fields, and only live part of the winter in the monasteries. Almost every house contains a small family chapel, in which Sangyás is the principal image. It is furnished also with a few books, and daily offerings of the kind already described are made.

"As already said, there are a great many spirits or demons known as "lhás," who are supposed to dwell in trees, rocks, or on the hill tops, and before whom the Budhists (contrary to their religion) sacrifice sheep and goats.*

"In addition, they believe greatly in witches, sorcerers, and the evil eye, and have a host of other superstitions in common with all the other Lahoulis.

[&]quot;Srog ma chhat," i. e., do not kill, is one of the first Budhist commandments.

"The Budhists, half-Budhists, Lohárs, and Shipís, always eat up sheep or goats which chance to die from fatigue or disease; some of them eat also calves, oxen or yáks which die by a fall from rocks or otherwise, but this is done secretly. When at Kailang a calf happens to die in the morning, it remains where it fell the whole day, nobody touching it, but the dead body disappears certainly during the night. You see many bones, especially during winter, of such animals lying about near the villages, but dead asses and ponies only are left to the eagles and foxes. Slaughtering yáks during winter is still practised at Dárcha, Rerig and other villages above Kailang, but it is done very secretly, and no body will acknowledge the fact.

"There is a small temple with the image of a "lhá" near Yanampel-Every third year a yák is sacrificed there, the victim being supplied in turn by all the kothís of Láhoul.

"This custom dates from the time of the Kulu Rájahs, who (as the god is said to be the same as that of the Dungri temple near Manáli, in Kulu) ordered that one buffaloe was to be offered (as at Dungri) every third year. Since Láhoul has become British territory, yáks havo taken the place of buffaloes. The Shipis eat the flesh of the sacrificed yák.

"As there are in Láhoul at least three religions, which have influenced each other in many ways for a long time, the manners and customs of the Láhoulís are of a very varied and mixed description, and it is difficult to ascertain where many of them originated. With regard to sobriety, veracity, fidelity to the marriage tie, and in other ways, the morals, both of the Budhists and half-Budhists of Láhoul, are deplorably loose, but nevertheless they stick to their different religions with a tenacity that gives till now little hope for the spread of Christianity among them." *

Religious ceremonies nature in connection with the cultivation of their fields. A láma, who understands the astrological books, names the auspicious day in which ploughing should be commenced (this day falls always between the 8th and 22nd of May).

After the fields have been ploughed and sown, a procession goes round all the fields, preceded by one or two lámas and two drums, some of the company carrying at the same time several large religious books on their backs; this done, the whole company sits down in the fields near the villages, and feasts on cakes and "cháng" supplied jointly by all the landholders. All this is done to secure the sprouting up of the seeds sown; after that the water-course for irrigating the fields is repaired, on which occasion a sheep is offered up to the lhá which is supposed to have special care of the water-course.

^{*} The very tolerance of the Boti race in religious matters will, I think, be one obstacle to their conversion. In the Sunday services of the Mission house I saw an old and learned lama, who was living there to assist Mr. Jaeschki in his Tibetan studies, join in the hymns and responses with great zeal and fervour. I do not think that either he or his friends saw any thing inconsistent in his so doing, though he had not the least intention of becoming a convert to Christiauity. All worship is good, seemed to be his motte.

Again, as soon as the seeds have sprouted, another ceremony is performed; this consists in sticking small branches of the pencilcedar here and there in the field, and burning incense, while some members of the family sit down, eat, and drink a little, and murmur some prayers. This is to ensure that each grain which has sprung up may prosper and produce many ears. When the fields are nearly ripe, a goat or sheep is killed in honor of the lhá; in several villages horse-races are held at the same time. Till this festival of the ripening grain has been celebrated, nobody is allowed to cut grass or any green thing with a sickle made of iron, as in such case the field-god would become angry and send frost to destroy or injure the harvest. If, therefore, a Lahouli wants grass before the harvest sacrifice, he must cut it with sickle made of the horn of an ox or sheep, or tear it off with the hand. Infractions of this rule were formerly severely punished; at present a fine of one or two rupees suffices, which goes into the pocket of the jagirdar or village headmen. The iron sickle is used as soon as the harvest has been declared to be commenced by the performance of the sacrifice.

The above description by Mr. Heyde, applies particularly to the ceremonies in use among the pure Budhists of Láhoul, but somewhat similar rural customs prevail also amongst the half-Budhists and among the people of Spiti.

Monasteries or gupha in Lahoul and spiti.

Monasteries or gupha above the point of confluence of the Chandra and Bhaga rivers. The number of regular monks attached to it is small, and most of them, I believe, belong by birth to Ladakh or other foreign countries.

A tribute of the value of Rs. 30, half in cash and half in goods is sent every year by the abbot to the abbot of the Togna monastery in Ladákh, who forwards it with other tribute on his own account to that of Kángri Donján, near the Mansarowar lake in Chinese Tibet, whence it goes in the same way to the monastery of Pangtang Dechinling in Bhutan (alias Lo), of which the abbot bears the title of Nawang Námgiál. This dignitary seems, as head of the mother monastery, to be ex-officio the head of the order to which all of them belong, for the other abbots were all appointed by an order given in his name, and relieved in the same way at the expiry of their term of office; the chain of affiliation by which the different monasteries were connected I presume to be traceable to the history of their gradual foundation by missionaries sent out from each centre. But the fact of Ladákh having come into the dominion of a Hindú prince (the Maharajah of Kashmir) appears to have weakened the authority of the Nawang Námgiál, for I hear that of late years a mere deputy of the Ladákh abbot has acted as head of the Guru Gantal monastery. All the landholders of Láhoul, excepting a few Brahman families, pay a fee of one rupee, or thereabouts, to this monastery on the death of a member of the household.

In the autumn the "nierpa" or treasurer, with some of the monastery tenants in attendance, goes through the whole country, and

collects from every holding a customary fee called "dubri," consisting of one path of barley. In the spring a great festival takes place, known as the Gantal Tchacha, at which all comers are fed for one day. A long train of pilgrims may be seen engaged in making the circle on foot of the holy mountain,—a work of much religious efficacy, as it ought to be, seeing that it involves a trudge of about eighteen miles and an ascent and descent of several thousand feet. The third grand láma of Tibet * visited Láhoul while I was there in 1867, inspecting the monasteries and giving his benediction to the people at places where he halted. He travelled in quaintly shaped bright-coloured tents carried on yaks, with a considerable retinue of monks. I saw him seated on a throne or platform built up in the open air, dressed in a mitre and silken canonicals, extraordinarily like those worn by Roman Catholic prelates. The monks formed a lane in front of the throne, up which the Lahoulis advanced in the most reverential manner to receive the blessing, and a bit of silk to be worn, I believe, as a talisman. After backing out of the presence, they made the circle of the throne, praying aloud as they walked. I saw one poor man present a pony, so the value of the offerings must have been considerable

The principal endowment of the five Spiti monasteries consists of the "pun" or assigned grain rents already described: the rent-free land they hold is of exceedingly trifling amount. The following table shows the number of monks in each monastery, and the amount of

" pun " they draw from each kothí :-

Name of monastery	er of	Amount of " pun" cach kot	Romarks.			
or "gúphá."	Number of lámas.	Name of kothi.	Khal.	Teh.	momarks,	
Dankar or Lawope	90	Shám Chuzi Todpá	137 120 73 331	14 17 11	of astrolo- n Ladákh, stal of the	
Tábo {	32	Shám Chuzi Todpá	53 134 10 198	5 19 10 14	assigned to the family of astrolo- he Pittu monastery in Ladákh, make up the sum total of the ial 7 teh.	
Ki {	100	Churi Bárjik Todpú	00	4 4	" assigned to the Pittu m to make up khal 7 teh.	
Tángint {	60	Chuzi Itárjík Todpá Pín	87 9	16 12 8	ateen "khal nd forty to o be added	
Pín	100	Pin	. 81	10	Seven gers, an have to "pun,"	

^{*} One of the three who is born again as soon as he dies: the man I saw was fair plump and smooth faced, and not more than twenty years old I should say,

These monasteries are extensive buildings, standing on high ground, and apart from the villages. In the centre of the pile are the public rooms consisting of chapels, refectories, and store-rooms; round them are clustered the separate cells in which the monks live. Each landholder's family has its particular "tásha" or cell in the monastery to which it is hereditarily attached, and in this all the monks of the family, uncles, nephews, and brothers, may be found living together. The monks ordinarily mess in these separate quarters, and keep their books, clothes, cooking utensils, and other private property in them. Some mess singly, others two or three together. A boy monk, if he has no uncle to look after him, is made a pupil to some old monk, and lives in his cell; there are generally two or three chapels, one for winter another for summer, and a third perhaps the private chapel of the abbot or head lama. The monks meet in the chapel to perform the services, which ordinarily consist of readings from the sacred books; a sentence is read out and then repeated by the whole congregation. Narrow carpets are laid lengthways on the floor of the chapel, one for each monk; each has his allotted place, and a special position is assigned to the reader: the abbot sits on a special seat of honor, raised a little above the common level of the floor; the chapels are fine large rooms open down the centre, which is separated from the sides by rows of wooden pillars. At the far end is the altar consisting of a row of large colored figures, the images of the "avatar" or incarnation of Budha of the present age, of the coming "avatar" of the next age, and of Guru Rimbochi, Atisha, and other saints. In some chapels a number of small brass images from China are ranged on shelves on one side of the altar, and on the other stands a book-case full of the sacred books, which are bundles of loose sheets printed from engraved slabs in the fashion which has been in use in Tibet for many centuries. The walls all round the chapel are painted with figures of male or female divinities, saints, and demons, or hung with pictures on cloth with silk borders; similar pictures on cloth are also suspended across the chapel on ropes; the best pictures are brought from Great Tibet as presents to the monastery by monks who return from taking the degree of Gelang at Lhásá, or who have been living for some years in one of the monasteries of that country. They are painted in a very quaint and conventional style, but with considerable power of drawing and coloring. Huge cylindrical prayer-wheels, which spin round at a slight touch of the finger, stand round the room, or on each side of the altar.

In the store-rooms among the public property are kept the dresses, weapons, and fantastic masks used in the "cham" or religious plays (these masks much resemble the monstrous faces one sees in the carvings outside of Gothic Cathedrals); also the drums and cymbals, and the robes and quaint head dresses worn by the superior monks at high ceremonies.*

[•] The "cham" or religious dances performed in the Tibetan monasteries are worth seeing: if introduced into a Christmas Pautonine in London, they would be effective as tableaus or spectacles. The abbot and superior monks dressed in full canonicals sit round the court-yard of the monastery, clauking huge cymbals to a slow time or measure. Bands of other monks, dressed in brilliant silk robes, with hideous masks or extraordinary

The refectory or public kitchen is only used on the occasion of certain festivals, which sometimes last several days, during which special services are performed in the chapels; while these festivals last, the monks mess together, eating and drinking their full of meat, barley, meat, butter and tea. The main source from which the expense of these feasts is met is the "pun," which is not divided among the monks for every-day consumption in the separate cells. To supply his private larder, each monk has, in the first place, all he gets from his family in the shape of the produce of the "lama's field "or otherwise; secondly, he has his share, according to his rank in the monastery, of the "bula" or funeral offerings and of the harvest alms; thirdly, anything he can acquire in the way of fees for attendance at marriages or other ceremonies, or in the way of wages for work done in the summer. funeral offerings made to the monasteries on the death of any member of a household consist of money, clothes, pots and pans, grain, butter, &c.; the harvest alms consist of grain collected by parties of five or six monks sent out on begging expeditions all over Spiti by each monastery just after the harvest. They go round from house to house in full dress, and, standing in a row, chant certain verses, the burden of which is—"we are men who have given up the world, give us, in charity, the means of life; by so doing you will please God whose servants we are." The receipts are considerable, as each house gives something to every party. On the death of a lama, his private property, whether kept in his cell or deposited in the house of the head of his family, goes not to the monastery, but to his family, first to the lamas of it, if any, and in their default, to the head or káng chimpa.

When a lam's starts for Lhasa to take his degree, his kang chimpa is bound to give him what he can towards the expenses of the journey, but only the better-to-do men can afford it; many who go to Lhasa get high employ under the Lhasan Government, are sent to govern monasteries, &c., and remain there for years; they return in old age to their native monastery in Spiti, bringing a good deal of wealth, of which they always give some at once to their families.

General character of the people is solid and conservative; their power of united action is considerable, as will be seen from the description I have given of the people of Láhoul and Spid.

seen from the description I have given of the arrangements in force with regard to begår and common expenses; they seem to me not quickwitted, but eminently shrewd and sensible. Though they show great respect to their hereditary nobles and headmen, they would, I believe, combine at once to resist tyranny or infringement of custom on their part. The headmen have certainly been hitherto very careful not to offend public opinion. They have few ideas in respect of manners;

head dresses, and with strange weapons in their hands, dance in time to the measure, advancing and retreating, turning and whirling with strange studied steps and gestures; the story of the ballet is the combat of the gods with the domons. The latter had become too powerful and tyrannical over mankind, so the gods descended from heaven, took the shapes of strange beasts, and in that guise fought with and destroyed them.

when holding a court or a meeting, I have often seen the whole assembly burst into a roar of laughter on my making a mistake in the language of a ludicrous character, and a man would fill and light his pipe under my nose on similar occasions without thinking of asking leave. But these same people answered all my questions very carefully, and carried out my orders with great fidelity.

Murder, theft, or violent assaults are almost unknown among them,* and they seem to me to be fair, and often kind, in their dealings with each other; on the other hand, I agree with Mr. Heyde in considering the standard of sobriety and chastity among them to be exceptionally low. Drinking is a common vice in all cold countries, and the want of chastity is accounted for by the custom of poliandry in Láhoul, and of celibacy of younger sons in Spiti, which leave a large proportion of the women in both countries unmarried all their lives. In spite of these two frailties the Botis seems to me (like the Scotch country people, who are also subject to them) to be an eminently religious race; they seem to think that to withstand these particular temptations is to be a saint, and that in ordinary men who do not aim so high, to succumb is quite venial. The lives of their saints are full of the most austere acts of virtue and mortification of the flesh commencing from the cradle, which are certainly calculated to make the ordinary mortal abandon the task of imitation in despair, and their religion, though it fails here, has, in my opinion, considerable influence for good in their minds in other respects, more at least than the forms of religion practised by other races, Hindú or Muhammadan, have at the present day in the parts of Hindústán with which I am acquainted. This is not surprising, as the moral teaching to be found in the Budhist books is of a very high kind: the love of one's neighbour is one of its principles, and this is extended to include even the brute creation. So, again, though good works are balanced against sins, yet their worthlessness when not done in a humble and reverent spirit, is recognized. In regard to veracity I have found them superior to Hindús; in hearing law suits I have very rarely had to call witnesses; cross examination usually brought about a perfect agreement as to facts.

PART II. CHAPTER IV.

170. The second part of this Report will consist of a brief account of my operations in revision of Settlement, with a notice of each principal head of work. I shall begin by giving the dates of commencement and completion of opera-

^{*} Of late years the people of lower Pattan, in Lahoul, have got a character for picking and stealing from merchandize in their hands as carriers, but they are a race apart, of mixed blood and religion, descended for the most part from criminals from other countries, who took refuge here from justice in former days. Besides they have been demoralized lately by opportunity and impunity.

tions in each parganah, which will give a general idea of how the work was carried on, and render further mention of dates unnecessary:—

	or cle.	1	1	1
Number.	Name of parganah or Superintendent's circle.	Date of commencement	Date of completion.	Remarks.
6 7	Hamírpur	Decr. 1865 " 1865 July 1866 Octr. 1866 July 1866 " 1866	Octr. 1868 July 1868 Decr. 1868 Jany, 1869 Augt. 1869 Novr. 1868 , 1868 Augt. 1869	These dates are those on which measurements were commenced, and the fair copies of the new Settlement records completed. But some corrections and additions to the entries in these fair copies had to be made, so that a good deal of work went on in all parganulus for some months after the dates of completion here given. For the first nine months there was only budget provision for three parganals.

I went to Kángra in the end of August 1865: my Assistant, Múnshi Amín Chand, joined me several months Preliminary difficulties. later. For the first two months I was principally engaged in altering measurement instructions, to adapt them to the circumstances of a mountainous district, and in training the patwaris. The men whom Mr. Barnes made patwaris were, with few exceptions, either leading men among the landholders, or old and respectable men of the gánúngo or Sahúkár classes. Very few had even the smallest knowledge of the use of the plane table, in spite of efforts to instruct them, which had been made under orders of Colonel Lake, when Commissioner of the Division: very few could read or write the Persian character; most used only that peculiar to these hills in which it was not possible to conduct operations. The patwari's circles were generally of immense extent, and the country, from its very broken and mountainous character, very difficult to survey. It was evident that with the patwaris alone the task of measuring and mapping the whole country would be an endless one, but it was also clear that, unless maps were made of the whole village areas, and not merely of the cultivated lands, the new records would in many respects be not more satisfactory than the old ones. I therefore collected a number of lads, and induced them to learn to use the chain and plane table by the promise of employment. In this way I organized a large staff of amins or assistant patwaris, who were paid from a fund formed from deductions from the patwaris' pay, which, with

sanction of Government, I raised for the purpose from the rate of 2 per cent. to that of 3½ per cent. on the jamas. Most of these amins were the sons of village officials or landholders who had lately learnt the Persian character in the rural schools. Many became expert, and nearly all proved to be honest workers. Very few trained men came from the plains, as the pay I could give was not sufficient to tempt them to a country and climate which they disliked.

The boundary pillars of mauzahs or tappas bordering with the territories of hill Rajahs, were restored in Boundaries the presence of agents, whom they deputed to The only disputes of any note which occurred. attend at my request. were on the line between Mandi and Mahl Mori, and Biláspur and These I decided on the spot myself. There Nadaunti and Kotlehr. were not many boundary disputes between mauzahs or tappas in Kángra, because from the first I decided all that came up with reference simply to the line fixed in the Revenue Survey Maps. people were in many cases anxious to dispute that line, on the grounds that at first Settlement they had been taken by surprize, and had not understood the full significance of the demarcation; this was probably true; but as their property in the waste had no real existence before first Settlement, they could advance no proof of previous title sufficient to justify the setting aside of the line then fixed. In Kulu the boundaries of kothis in waste lands were left generally undefined at first Settlement. Pillars were now put up, but very few disputes occurred,* as in place of the jealousy which a sense of full property would inspire, there was only the local rivalry which inspires the mob at beating the bounds of two English parishes. In Lahoul and Spiti as I have explained in the former part of this Report, the kothis are frequently mixed up, and I have left their boundaries partly undefined as I found them.

In 1863, after the question of the proprietorship of waste lands had been finally decided in favor of the Tikabandi or definivillage landholders, Major Lake, then Commistion of hamlet boundaries. Sioner of the Division, recommended that the boundaries of hamlets within mauzahs should be defined in the rest of Kángra proper, as they had been at first Settlement in great part of tahsil Nadaun, and the waste lands in that way sub-divided. mentioned that such sub-divisions existed more or less in other parts of the district, but were quite unrecognised in the Settlement records, which described all waste as the common property of the whole Mauzah. This, when the demand for land arose, hindered sales, and caused injustice to individuals, for, on the one hand, no man was willing to sell land of which he had in practice the exclusive enjoyment, but of

^{*} In one instance a disputed boundary was submitted for decision to the local decta, whose verdict was ascertained by a curious ordeal; a goat was turned loose between the lines claimed, and watched till it gave a shiver,—a seizure which is sure to happen to the beast sooner or later within a few hours. This shiver was taken as the nod of the decta, and the line carried through the spot where it took place

the price of which he would only get a small share in case of sale; and, on the other hand, a majority could always be found who were ready to sell land in which they had no right by custom and no enjoyment in practice, though by the record they were entitled to a share of its price. The Government approved the measure, and a commencement was made in tahsil Kangra. Hamlets properly so called did not generally exist in this tract, but there were large sub-divisions of the mauzahs commonly known as tikas, and most of these were demarcated in a rough way by the patwaris. In the instructions for revision of Settlement in Kangra, which I received from the Financial Commissioner, I was specially directed to complete this work. That which had been done by the patwaris was often repudiated by the people, and required a great deal of revision. I determined to have a separate map and field-book for each tiká or hamlet. The first thing to be done, therefore, in every mauzah was to find out into how many hamlets it should be sub-divided, and to demarcate their boundaries. The people, as a rule, were eager to sub-divide, as the measure gave them for the first time what they felt to be a solid property in the waste, and, moreover, did away with the fear they had long entertained that the Government was about to take possession on its own account. I drew up a system of procedure, based on that prescribed for the demarcation of the boundaries of mauzahs, and adapted to the different aspects of villages in the hills which I have described in paras. 16 to 19 of Chapter I of this Report. A múnsarim, accompanied by the patwárí and chaudri, or leading landholder of the neighbourhood, first went to the village, and decided, in consultation with the villagers, how many tikas were to be made. Where the hamlets or family holdings were large and compact, each formed one tiká; in the contrary case two or more were clubbed together into one. The number of tikás to be made in a village being decided, the settlement and demarcation of boundaries were left to the people themselves. With few exceptions they adopted without dispute the natural lines which had always been more or less vaguely recognized among themselves. It was only when these natural lines produced a glaringly unequal distribution of the wastes that objections were made to them, and then some slight concession ordinarily produced an agreement. Large blocks of waste were demarcated separately under the name "chak shamlat deh," that is, blocks the common property of the village. I wished to have all valuable or extensive forests treated in this way; but as I could not arbitrarily decree the form in which the division should take place, this was not always effected. Small blocks of valuable waste to which several hamlets laid claim, and which they did not care to divide, were included in the boundary of one tíká, but declared by entry in the field-book and also on the face of the map to be the common property of two or more hamlets. In some cases where the people could not agree, the superintendent or his deputy went to the spot, and summarily fixed the boundaries for the purpose of survey, leaving the final decision as to the plots in dispute to be made at attestation. At that stage of work every opportunity was given to all concerned to question

the fairness of the demarcation, not only with regard to plots disputed when the pillars were put up, but generally. Many objections were in consequence then brought forward and disposed of; in most cases by the parties agreeing that certain plots in one tiká should be recorded as the common property of two or more. After the attestation was over, in order to further attest the tikabandi, I called together the lambardárs and patwárís of each tahsil, and made them march round the boundaries of the tikas with the men of each village, and restore the pillars wherever they had fallen down. They were told also to give notice that Settlement was coming to a close, and that it was highly improbable that any objection would be listened to unless preferred at once. In one or two cases in which the demarcation made in measurements was objected to, and it was found impossible to bring the different parties in a village to any agreement, I declared the tikas to be mere survey blocks, and the whole of the unoccupied waste to be, as before, common property of the whole village. Nothing else could be done, for the basis of the whole work was mutual agreement. Though boundaries were, as I have said, already recognized in a way, yet they were too vague to be good grounds for decree, and no one would have wished or consented to divide the whole waste of a mauzah in proportion to rating for the revenue, or, in other words, by the "hasab-rasd khewat" principle, which we have made the measure of right in waste lands of bhaichára villages in the plains. This measure of tíkábandi was not extended in revision of Settlement to tahsil Kulu for the reasons given in para. 56 of Chapter II of this Report.

Result of the definition of hamlet boundaries; extent to which the waste lands have been sub-divided; consequent changes of

tenure.

The result of the measure in Kángra proper was to demarcate in the qabziwárí tálúqas of the four parganahs as many as 5,688 tíkás; of which 5,512 were true hamlets or separate estates, and 176 were blocks of waste and forest reserved as common property of a whole township. Of the hamlets, 607 contain within their boundaries

some plots of waste land, which have also been reserved to the whole township, but with these exceptions all waste in hamlet boundaries now belongs to the landholders in the hamlet, subject, however, to the forest rights of the state and to rights of common of pasture, &c., which may belong by ancient custom to people of neighbouring hamlets, so long as the land is not brought under cultivation. In these mauzahs, therefore, in which tíkábandi has been effected, the township now resembles in aspect those common in some parts of the Mooltan and Deraját Divisions in which the whole of the cultivated and the whole or greater part of the waste lands are divided into separate ring fence estates; and the only bonds of union are the common village officers and the mutual liability to make good the revenue, with, in some instances, the addition of a share (calculable on share in payment of the revenue in a block of common waste). My returns show that out of 898,504 acres of unoccupied waste in the 582 mauzahs of Kángra Proper, 392,437 have been reserved as common land of whole township, and the

rest has been divided among the tikas. In 244 townships all waste was sub-divided; in 214 some was reserved; in the rest no tikás were made; of these one or two were not divided on account of disputes; a few more were too small; the rest are outside the hills, and resemble villages of the plains in character of tenure. These figures do not, however, show the full amount of sub-division of waste which has been effected in revision of Settlement. The great majority of the tikas contain the holdings of several distinct families; and where, as is often the case in the low hills, these holdings are themselves compact, and stand apart from each other, these families have taken the opportunity offered by revision of Settlement, to divide among themselves the whole of the waste lands within the boundaries of their tika, which has thereby become a mere cluster of separate estates, each of which has its arable and waste lands in a ring fonce. There are 523 tikás of this description. and in a great number more most of the waste has been so sub-divided, leaving only a small proportion the common property of the different families in the tiká.

What I have written above refers to unoccupied waste lands, which were the common property of a Private or appropriattownship, and have now become, by sub-division ed waste land (banjar maqbúza). during Settlement, the common property of the landholders of a tika, or of the members of a family. But there is another kind of waste land requiring notice, which consists of hay-fields. hedge-rows, plots of waste within enclosures, &c. Such appropriated waste found in the exclusive occupation and possession of individual land-holders has been recorded in the new maps and Settlement papers, with common consent, as their private property. In order to more effectually check and test such appropriations of waste, and with the object also of equalizing the distribution of the revenue, I gave notice that when the new rating (báchh) was made, all such appropriated waste would be brought into it, and not the cultivated lands only. One of the greatest deficiencies in the old papers was the absence of any record with regard to rights in these lands, which are the subject of more disputes than any other class. By a literal interpretation of the only declaration of rights in waste lands which those papers contained, they were common property of the mauzah, and this in some cases led to a denial of justice.

The hamlets, taken separately, are, in respect of tenure, little miniatures of the villages in the plains. The Hindù law of inheritance, and divergences from such law caused by various causes, taken with the original Ryotwari tenure prevailing under former governments, explain every thing. About 7 per cent. might be classed as zamindari, 29 per cent. as pattidari, and the rest as bhaiachara estates. But it is safer not to bring into the hills these strange terms, which are apt to mislead, and to say merely that about 7 per cent. are at the present moment owned by one man or by several holding in common, 27 per cent. by bodies of men (generally of one family) holding in part at least severally, and owning

the estate on ancestral or customary shares, and the remainder by men also holding in whole or part severally, but not on shares, and whose only measure of right, quoad the whole hamlet, or the undivided part of it, is the proportion paid by each landholder of the sum total of the revenue.

When the preliminary difficulties of training mappers, which I have already mentioned, were overcome, and the Measurements ; retardsurvey had began, it progressed slowly; for it was ing causes and points in found that a man who could have easily mapped which the procedure was and measured fifty fields a day in the plains, took five days to do that number in the hills. The very irregular shapes of the field obliged him to be constantly taking angles and forming offsets, and their steep slope involved use of the rod and plumb line instead of the chain. Moreover, I would not allow the patwaris to map and measure large tracts of waste in square blocks (as was the former custom in most or all Settlements, even in the hills). All waste in a country like Kángra has its distinguishing features, and is divided by natural boundaries into plots, each of which will be found to be known in the village by a peculiar name. I insisted on the mappers distinguishing these natural fields or lots of waste in the maps and field-books, and it was done, though not everywhere with the proper degree of completeness and accuracy. The extraordinary number of rainy days in the year, and the great prevalence of fever at certain seasons, were also retarding causes In parganah Kulu the tolerably level country peculiar to the district. in the main valley, which includes all the irrigated lands, was mapped and measured in the same way as Kángra Proper; so also were certain irrigated lands in parganah Seoráj. But for the rest of these two parganahs, consisting of villages scattered here and there on the steep sides of the mountains, I felt obliged to adopt a simpler procedure, which I invented for the purpose. A rough map was made for each phátí or sub-division of a kothí, showing the division of the surface into sír" of cultivation and natural blocks of waste. A "sir" is the local term for a number of fields forming an unbroken plot of cultivation on a hill side. The name of each "sir" and block of waste was entered on the map. The patwárí then prepared the khasrah or field-book by entering each block of waste as one field, and under the head of each "sir" the fields it contained, each in due order, with the names of the owners of the fields on four sides as a further clue to its position and identity. The hay-fields (phát or ghában), which I have described in Chapter II, were treated like the "sir." The area of the fields was entered in the local seed measure of bhár páth by appraisement, for which purpose two or more selected men accompanied the patwarf as appraisers. Kent-free lands were also measured with the chain, as it was more important to ascertain their area with precision. In Lahoul the system of measurement used was almost the same as in Kulu. In Spiti no field measurements were made. I contented myself with a return made by each landholder of the extent of his holding: the comparative accuracy of such return was sufficiently checked by its being made in the presence of the

body of landholders, who knew that a redistribution of the assessment was about to be made on these returns.

178. In my description of a mauzah in Kangra Proper I have men-

Consolidation of mauzahs by transfer of outlying plots (chakúk dákhilí) to the mauzah in whose boundary they are situated,

tioned that in the irrigated tracts several mauzahs, or rather lambardars' jurisdictions, were often much intermixed. No changes were made when mauzah boundaries were defined at first Settlement; hence it followed that many family holdings of fields were separated (in the records) from

the waste lands surrounding them, and the mauzah to which they naturally belonged, and treated as outlying plots (chakdákhilí or khárijí) belonging to another with which they had really no concern. families owning these plots, in the cases to which I refer, lived on or close to them, and not in the mauzah to which they belonged in theory. So long as the waste lands were recognized as the property of the State. it did not matter much to a landholder to what mauzah, or rather circuit of management, he was attached; but when the property in the waste was transferred to the village communities, it became clearly important to him that he should have a proprietary share in the waste lands round his fields and homestead, in which he had by custom a right of use, and not in other waste, perhaps several miles away, with which he had practically nothing to do. I therefore determined to unite these plots, which were numerous in the main valley, to the village to which they naturally A very strong and united opposition to this measure was made by the lambardars who lost by it, and their influence was sufficient to make the landholders themselves refuse to consent at first in nearly every case. Eventually I got the landholders to foresee the injury and difficulties to themselves likely to arise from allowing such an anomalous state of property to continue, and the measure was then carried out in all cases in which it was necessary.

In Kulu I amalgamated seven small kothis into two large ones, viz., Barágarh and Kokan. In both cases the Amalgamation united kothis had at some former time formed one kothís in Kulu. jurisdiction, which had been afterwards split into three or four, by the grant of a part in jágír to some Ráni or royal favorite. The main object of amalgamation was to get a circuit large enough to properly support a negi and full staff of village officials. As the waste in Kulu belongs to the State, there was no difficulty in altering kothi Moreover, the boundaries were not really altered; they were before undefined in high wastes, and in low wastes the old boundary remained as that of a Phátí, in which shape the little kothí was merged into the new big one. Many of the landholders were in favor of the change, the rest professed indifference. The measure might have been extended with advantage to the cases of some other small kothís in Kulu and Seoráj, but I did not press its adoption where I found it would be decidedly unpopular.

Rough khataunis, or sheets showing the fields contained in each separate holding, were filled in in the field Attestation in Kángra during measurements in the manner adopted in Proper and Kulu. all recent Punjab Settlements. The attestation was made on these sheets, which were compared with the entries for the same holding in the former Settlement papers. The discrepancies brought out by the comparison were exceedingly numerous, and I had to allow all mutations of a simple and ordinary kind to be effected, not by formal petition for mutation (dákhil khárij), but by order on a general statement of alterations, commonly called a "fard badr." To carry out the stricter procedure would have been almost impossible, as many holdings were constantly lumped together as one in the old khéwats, though they had been long ago divided, and one man's name in the same way often stood for those of a whole family. Moreover, in the old khasrah or fieldbooks, a block of land in which several proprietors held separate fields was constantly entered as one field and their undivided property; and in some cases many distinct fields belonging to one man were entered as one field, though in point of fact separated from each other by the fields of other people. This last fact shows that the old khasrahs were not always made in the field, and it is notorious that this was the case: in some tálúqas they were the last papers made out at Regular Settlement; the fact was that in these places the patwaris in the first place only prepared a rough return of the area of each man's holding, afterwards they were called upon to produce a khasrah, and compiled it from memory or verbal enquiry as best they could. The following figures will show the great difference between the old papers and the new. By the old survey there were, in round numbers, fifty-four thousand khatas or separate holdings and three hundred thousand fields; by the new survey there were ninety-one thousand holdings and two million one hundred thousand fields or lots in the field-book.* The increase in number of holdings is partly due to partitions since last Settlement, but mostly to many holdings being lumped together in the old papers. The large increase in number of fields is due in part to the same causes, and in part to the fact that waste lands have now been mapped, and every road, water channel, or patch of waste, shown

Special methods of attestation employed for certain classes of holdings. ship of rent-free or assigned lands; they were entered only in the fard lákhiráj, or list of assigned lands, which contained only columns for the names of assignee and cultivator, with no declaration as to which of the two might be proprietor; and, as I have explained in Chapter I, it is often not easy to say which of the two has the best title in the hills. To make sure that the parties were properly confronted, and the question plainly raised, I ordered the attestation of rights in assigned lands in each village to be effected, not on the rough khataunís, but on a

in the maps and papers as a separate lot.

^{*} From the very irregular shapes of the fields, on an average four corner-plots (goshás) had to be marked off in each field, to enable the patwaris to calculate the area: this increased the work immensely.

form prepared for each village. In this form the statements of the maáfidár and cultivator were entered, and in case of dispute the Superintendent, after summary enquiry, gave an award which of course either party could dispute in a regular suit. The same special mode of attestation was used in the case of persons in joint occupation of fields as adh-sálís or sánjhís (see para. 58 of Chapter I).

In a few villages I found some of the khewatdárs described by a clause in the iqrárnámah papers to be here-Tenant right enquiries in revision of Settlement. ditary tenants (maurúsi), and not proprietors, but Former entries to what to be by custom entitled to share in profit or loss extent revised. and miscellaneous income with the proprietors. and to be liable to pay nothing but their rateable share of the revenue. or that plus only a small customary fee. There appeared to me to be reason to think that the term maurusi did not accurately describe the status to which these men were entitled, and which Mr. Barnes had intended to award to them, and that the term would, unless corrected, eventually inflict on them injury and injustice. I therefore ordered a summary enquiry to be made for each such village as to the origin and nature of the tenure, the depositions of the parties to be taken, and a report made to me in each case with regard to the entry The result was that these to be made in the new Settlement papers. men in many cases were awarded the status of proprietors with consent of the other landholders of the village, while in the other cases the former description of their status was held to be correct or to be not alterable by a summary order. In one or two cases the reason why these men had not been recorded proprietors at first Settlement was simply because they lived elsewhere, and did not take their turn of begår or forced labor with the men of the village in which the lands were situated. In other cases men to whom the land of absconded proprietors had been made over shortly before annexation, were refused at first Settlement the title of proprietor, because the warisi or original proprietorship was still felt to belong to the absentees; but instead of recording the latter as absent proprietors, the land was wrongly described as common property of the village. But most of these cases occurred in tálúgas like Kotlehr, Jaswán, and Lodhwán, which are in the hills, but border with the plains. Mr. Barnes evidently had some of these villages in mind when he wrote the remarks contained in paras. 133 and 135 of his report: those remarks, coupled with orders which he gave at time of Settlement, prove to me that he understood occupants of this class to be entitled in some cases to a position superior to that of an ordinary tenant with right of occupancy, and equivalent to that of a sub-proprietor; in those cases, for instance, in which it was hard to say whether the fee or cess paid to the superior family or its representative was not in truth more official than proprietary in nature. With regard to all other tenants I worked on a different plan. When I joined the Settlement Department in Gurdáspúr, I found in full force the system of summary revision of all declarations of hereditary tenancy in the first Settlement records. I came away with my mind made up against that system, and a

determination not to introduce it in Kangra. But an examination of the village records showed me that (as described in para, 100 of Chapter I,) the investigation of tenant right at first Settlement had been very rough and incomplete. I therefore at first proposed to make a re-investigation into the rights of tenants of all kinds, to give an award in those cases in which the tenant's status had been left undefined; and, in the other cases, to attempt to correct the recorded status where it appeared erroneous, by consent or compromise, or, failing consent, to refer the party objecting to the record to a suit. With this intention I began by making general enquiries as to custom from meetings of landholders, and submitting to them tentative proposals. I have mentioned some of the answers I received, and the nature of some of the proposals I made, in what I have written of the custom of tenant right in Chapter I of this Report. After these preliminaries I submitted, at different times, to the Commissioner of Settlements, three plans for a general investigation on the above principles, but received no orders; he did not, I think, altogether agree with my views, and was also naturally disinclined to action in the matter, seeing that the orders of Government on the controversy raised by the procedure followed in the Amritsar Division were expected to be passed very shortly, and that a Tenant Act was evidently not far off. Finally, therefore, I was forced to act on my own responsibility, and determined not to attempt to summarily decide the question of right in any case, and to do only something which would clash with no act, and would probably facilitate its application; something also which would cause as little disturbance as possible, for I was convinced that a summary enquiry into tenant right is in itself a great evil, which should be avoided if possible. Accordingly, in January 1868, I issued orders to the parganah superintendents, of which the following is an abstract translation :-

"I have determined not to summarily decide the question of right but merely to enquire into the origin and length of occupancy, leaving the courts to settle each dispute as to right when it may arise.

"A list of classes of tenants, with reference to origin and circumtances of occupancy, is given below:—

Class A, not put in by proprietors.

- Original proprietors who lost lease from Government (málguzárí) in hard times, but kept cultivation.
- 2. Original proprietors who sold, or in lieu of debt surrendered the lease, but kept cultivation.
- Original proprietors of lands formerly in rozgah or maiff, of which the Maiffdar or his heirs have been recorded proprietors in Settlement papers.
- 4. Persons who, before or after Settlement, by authority of a pattah from kárdár or hákim or village official, broke up common waste land, and in former or present Settlement papers have been entered as tenants of proprietary community, or tenants of the hákim or lambardár who gave the pattah.
- Persons put in by kárdárs or hákims to cultivate láwáris or abandoned lands, of which such kárdár or hákim was subsequently constituted the proprietor.

 Persons put in by kárdár or hákim in Sikh times or before Settlement as inálguzárs in the absence of the proprietors, and who, on the return of the proprietors, remained in occupancy as tenants.

Class B, put in as tenant by proprietor.

1. Tenants who, when the proprietor abandoned the land in Sikh times or before Settlement, held till he returned as målguzārs.

2. Tenants put in with regard to relationship to proprietors.

- 3. Other tenants settled down on the land by proprietor.
- Tenants settled down on other lands, to whom a proprietor has made over one or two fields for cultivation.
- 5. Artizans and others, having their trade as main means of subsistence, to whom a proprietor has made over one or two odd fields for cultivation.

Most or all tenants will fall into one or other of these classes, but, if necessary, on report by Superintendent, addition of other classes to the list will be sanctioned. At attestation the parties will first be told to appoint four or five men to act as a 'panch.' The Superintendent will then, sitting with the 'panch,' record briefly on the rough parcha khataunis the statements of the proprietors and tenant as to origin, circumstances, and length of occupancy. Where the statements of parties differ, the opinion of the "panch" as to point in difference will be taken and recorded; lastly, the Superintendent will pass a summary order to the effect that the tenant will be entered as belonging to class so and so in the list, and of so many years or generation's occupancy. The statements of parties and summary order of classification will be re-entered in the faired parchás and khataunís in the column of name of tenant; above them, in the same column, will be entered for each tenant his 'sift' or status by former Settlement papers, or note of omission of his name or of his status in such papers. In the column of remarks will come note of mode of payment of rent and custom regarding grass or trees, &c., as found to be actually in force from statements of the parties. For all tenants whatsoever the above entries will be made. In the case of tenants recorded as hereditary at last Settlement, an additional entry will be made opposite to their names, of a copy of the clauses regarding them in former Settlement papers; it will not be necessary to enter the same clause more than once, reference can be made back for succeeding tenants to whom the same clause applies. In the same way where tenant rights have been settled by Judicial order, or by written agreement produced, then, in addition, an abstract of the order or agreement will be entered. A copy of the list of classes of tenants will be given for reference on the back of the khatauní, with the numbers of tenant's holdings falling by summary order into each class. In short, the enquiry into origin and length of occupancy, mode of payment of rent, and practice as regards trees, grass, &c., presently in force, will be general, but definitions of tenant right will only appear in new Settlement papers, where they were given in former records, or where they have been made by the courts, or by the parties by proper written agreements. Where, however, the parties are agreed as to the tenant's true status and rights, and wish to alter the status by former Settlement papers, or supply an omission in them, it would, I think, be lawful (See Circular I of to let either party present a petition for mutation of 'sift' or status of the tenant. After taking deposition of parties, the Superintendent could order mutation on their mutual agreement, as in

an ordinary dákhil khárij suit. This is suggested as an alternative to the other course of telling the parties to produce a regular registered deed of agreement. In the new Administration papers, the following explanatory clause will be entered, viz:-"At this revision of Settlement no summary enquiry has been made with regard to right of proprietor to evict, nor have tenant's rates of rent been summarily The status of maurúsí or ghair maurúsí given to any tenant in former Settlement papers, where such entry was clear and precise, has only been altered by decree of Court in regular suit, except in cases where the parties consented to alteration, and proved it by producing at attestation proper written agreements, or by putting in petitions for mutation of status in the records. Both parties have been warned at attestation that where there has been no written agreement or Judicial order, in case of dispute, in future, the Courts will put the burden of proof of power of eviction upon the proprietor in all cases in which the tenant was at last Settlement entered as maurusi, and in all other cases the tenant will have to show that the proprietor has not such power. A summary enquiry has, however, been made at attestation into the origin, circumstances, and duration of each tenant's occupancy, and with regard to such origin and circumstances the tenants have been roughly divided into classes. A list of such classes is given in the Settlement misl. In case of dispute the Courts will decide in each case whether any such class of tenants has any rights, and what rights if any."

I have thought it advisable to include in this Report the above translation of instructions, which have served their time, and are no longer of the least importance, in order that there may be no confusion or misunderstanding hereafter in the minds of District Officers as to the proper value or meaning of the entries regarding tenants in the new records. Anything novel in form in a Settlement record is very apt to be misinterpreted unless thoroughly explained. The superintendents commenced at once to fill in the entries as to tenants in accordance with these directions, and, before the Punjab Tenant Act was drafted, they had reported the completion of the work in all but two parganahs. But an examination of the work which I made on getting a copy of the Act showed me that some revision of it was necessary in regard to tenants having a right, or presumptive right, of occupancy, not because my directions clashed with the Act, but because they had not been always fully carried out, partly from a want of zeal in the superintendents, and partly from a practical difficulty which I had not fully realized. The fact was that the former records were extremely incomplete. As I have said before, one name constantly stood for a whole family, even when its members had long held separately. and many separate fields were shown as one field, and areas grossly under-estimated. It follows that to find out who were really held to be hereditary tenants at last Settlement, and for what lands, it would be necessary to make out an elaborate statement of alterations (fard badr), such as was used in the case of the proprietors. This necessity I did not realize at the time, and I allowed the superintendents to attempt to do the necessary attestation upon the rough khataunis only.

The consequence was that the persons entitled to a right of occupancy by former records, and the field to which the right applied, had not, in many cases, been properly or surely identified. Moreover, the direction for the re-entry in the new records of the status of such tenants according to the former records, and of the clause of the old iqrarnamahs referring to them, had been in a few cases disregarded, and in many carried out very incompletely. With regard to tenants described as hereditary in former records, it was therefore clear that the work done required to be examined, and corrected or completed where necessary. This was done with the sanction of Government, and under my superintendence, by the remaining superintendents and tahsildars in

Statement A—comparing former and present entries with regard

No.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	
DET	AIL OF T	ENANT	s in Fo	RMER !	DETAIL OF TENANTS ENTERED IN PORMER SETTLEMENT RECORDS AS HEREDITARY WHO HAVE LOST OF CHANGED STATUS.									
ditar	l as here- y culti- ator.	non-h	sed as seredi- enlti- tor.	ter cola	red in nant imu iply.	Tol	tul.	Aban the l	đoned and,	Bec propr	ame ictor.	By decree in suit or by consent in Dakhil Kharij have lost heredi- stary tatus.		
ıts.	ei ei	Khata.	:g.	Khata.	તું	Khata,	'ts	Khata,	38.	Khata.	æ.	Khata,	gį	
Khata.	Area.	12	Area.	H da	Area.	Kh	Area,	- N	Area.	<u> </u>	Area.	- IZ	Area.	
5,414	28,155	1,463	5,668	6,858	22,730	18,784	56,553	040	8,306	511	7, 67	18	28	

^{*} It will be seen that the number of separate tenant holdings or khatas has increased from 13,734 to 33,114; this shows that many were overlooked or wrongly lumped together at the first Settlement. Of the 511 who have become proprietors, most have been made so by the awards given in revision of Settlement, as described above, and a few by decree of court. The right of the

the course of the summer of 1869. His Honor the Lieutenant-Governor, in his Secretary's letter No. 955 A of 7th August 1869, to the Secretary to the Financial Commissioner, approved of my proceedings, and said that the general revision of tenant entries ordered for the six other districts lately settled was not required in Kángra.

183. The three following tabular statements compare the entries regarding tenants' status in the old and new Settlement records, show the form in which tenants of each status pay rents, and give the result of the enquiry into origin and duration of occupancy:—

VIII.
to tenancy rights in Settlement Records of Kángra Proper.

15	16	17	18	19	20	21	22	23	24	25	26	27	28	29			
		DE	TAIL OF	TENAS	NTS EN	TEREL	IN PI	RESENT	SET	TLEMEN'	r RECOR	Ds.					
			Hered.	ltary.	16	Not recorded in new papers as hereditary.											
order 1		dita accorda last Sei	d as here- iry in ince with tlement pers.	the ap tion proprie pre-	ary on oplica- of	Hold	ing by talis,	Holdir agreer attest Dak Khá suil	nent ed in hil rij	status,	tion of or with entry in papers as	Total Settl par	Remarks.				
						सह	मेव	नयने									
Khata.	Area,	Khata,	Area,	Kliata.	Area,	Khata.	Arca.	Khata,	Area.	Khata,	Area,	Khata.	Ares.				
403	1,965	5,101	22,191	4	1	918	1,676	14	30	26,574	66,781	38,114	92,634				

occupants of the 26,574 holdings entered in column 25, are in the great majority of cases undefined either in former or present papers, that is, they are not classed therein either as having or not having a right of occupancy. In the remaining cases they are defined as non-hereditary according to former Settlement papers.

Statement B-showing form in which rent is paid by tenants having or not having rights of occupancy according to entry in Settlement Records.

No. VIII.

18		Remanus.		It will be seen that the rast majority of tennits par half produce its refit, a good many more two-fifths	ber fixel lump sum rents in cash, or part cash rat grain, locally ealby atkent or clackor. The class paying a share of the rating of the revenue, with our without the addition of a fee called militarnah, which is large in other districts, is	vory small nore.		
1.		ourth	Arca,	70			142	146
16	DUCE	One-fourth or loss.	Кизса.	61	7 :	:	20	22
15	PRODUCE	bird	"hor A	465	2,669	1	7,894	11,029
14	RE OF	One-third	Klinta.	47	424		2,941	3,403 11,029
13) SHARE	fths.	льэт Д	420	9,635	139	4,458 13,544	6,174 23,018
2	SATH	Two-fifths.	, Mháta,	84	1,563			6,174
12	BY (Half.	, вэт А	533	7,889	878 1,479	37,559	74,258
10		Ή	Mbata.	128	3,201	878	680 16,398 37,559	926 19,704 74,258
da	Love	kinû).	У 1,69°	61	235	20	580	926
- - 00	Powl (Suo.	rent in kind)	тургу.	16	138	18	294	466
r-	l t		Area.	212	546	E	5,634	6,952
9	Atkárú or	(fixed eash rent).	.etadX	, j	346	138	1,815	2,257
	<u></u>	Mah.	Inotal	152	1,155	i	899	1,977
4		Ditto wien málikánah.	Khata.		216	:	117	358
00	j.	hout nah.	Агеа.	Ë	275	34	006	1,337
	As proprie-	tors without mälikanah.	Tlinea.	99	122	1 01	483	089
1	Class of tenants according to			I. Tenants deciared to be bereditary by judicial order (see columns 15 and 16 of Statement VIII A)	II. Tenants hereditary by entry in oid Settlement pepers, or declared to be hereditary with consent of proprietors without any suit (see columns 17, 18, 19, and 20, Exterent	III. Tenants holding by pattah or agreement attested by Settlement Officer (see cols. 21, 22, 23, and 24 of Statement VIII A \rightarrow.	IV. Terants entered as non-hereditary in last Settle-ment papers, or as simply tenants in old or new Settlement papers (see columns 25 and 26 of Statement VIII A)	TOTAL

No. VIII.

Statement C-Classification of tenants in the new khataun's according to origin of occupancy, and attending!

circumstances.

		`			•													
G		Remarks.	For an explanation of the classes in column 1, see the list of classes in the abstract of directions to Superintendents	given above. It will be seen that two classes, A VII and B VI. were subsequently added by some of the sumerin.	tendents with permission. I cannot recollect now their	precise nature but it will be found given in the Settlement records of the manzahs concerned. As I have explained.	the classification was not intended as a declaration of	right, but only as a mere statement of fact, calculated, with the detail of length of occupancy, to assist the courts	in apprying the provisions of any Act to cases of future	dispute,								
s		Over 50 years.	433	101	199	180	19	ig.	:	œ	96	1,901	1,220	357	9.5	975	1-	10,234
۲.	TENANCY.	Above 22 and under 50 years.	16	63	105	184	80	100	10	27	321	2,149	2,678	683	257	38	37	10,167
9	LENGTH OF TEXANCY.	Above 17 years and under 22 years, or since annexation.	4	63	49	49	4	80	:	ক	286	1,933	2,586	794	38	:	238	10,980
10		Under 17 years or since Settlement,	<u>5</u>	rů.	- 16	205	21.	00	:	9	204	3,297	9,219	1,430	287	61	ट्स	21,815
4		Arca.	1,829	583	1,123	1,282	148	109	46	122	2.596	34.152	40.307	6.603	148	1,965	1,631	92,634
cro		Number of shares in khatas.	1,049	364	77.9	970	96	69	24	152	1,622	15,976	28,177	578	916	926	1,400	57,480
61		Number of khatas.	645	222	433	644	55	98	10	45	1,002	6,271	15,854	3,235	658	403	904	83,114
		Class,	A No.	, ,, II	III ""	M " "	, a	IA " "	IIV " "	д "	II " "	III " "	ΔI ""	Δ "	IV ""	By Judicial order	By pattah	Total

Attestation of European estates. The class of estates

held to entitle the owner to a share in the common

In order to ensure as good an attestation as possible of the holdings of European proprietors, I circulated among them a letter describing in detail the system of procedure. I also asked them to send me lists of the different plots composing their estates, with note of how each was

acquired, and detail of shares of owners in partnership concerns. complied, and translated copies of these lists, together with information as to lands sold by Government obtainable from the District Office. were sent to the superintendents. After this I called a meeting of the leading tea-planters, and we arranged that the attestation of their estates should be effected in the way described in another explanatory letter, which I afterwards sent round to the manager or managing proprietor of each plantation. Put very briefly the course adopted was this: "that the European landholder should first acquaint himself with what was being done in the way of tikabandi, and object at once if he saw cause; secondly, that if unable to attend himself, he should depute a confidential servant to attend in the field during measurements, and at the court of superintendent during attestation; thirdly, that after measurements the superintendent should send the maps of the tikas and extracts from the proprietary register to the European proprietor by the hand of a munsarin, and that the proprietor should satisfy himself by examination in the field that the map and entries were correct, and communicate any objections at once to myself or to the superintendent; fourthly, that after the usual attestation by the superintendent and before the papers were faired, I should myself attest, in the presence of European proprietors, the papers of each village in which This course was followed, except in the case of one they held land. or two uncultivated estates owned by proprietors who were not residing in the district; in such cases the attestation could not of course be conducted in their presence, but I took care to examine the entries myself, and to satisfy myself, as far as possible, of their correctness. Moreover, a complete copy of the new khatauni or proprietary register was sent to each absentee as well as to each resident proprietor before Settlement was concluded, and objections invited. With regard to these European estates, the following question came up, viz., which class does and which class does not entitle the owner to a share in common lands of the mauzah or tíká. I summarily decided the question in the following way, leaving of course any one at liberty to show cause why an exception should be made in any particular case on grounds of a special agreement or otherwise:-

Classes of land entitling the owner to a rateable share in common property of the mauzah or tíkú.

- Lands paying revenue bought of village landholders. 1.
- Waste broken up (nautor) since first Settlement under rules entered for new cultivation in former Settlement papers, unless such land, by consent of parties, is excluded from the new rating (báchh) of the revenue.

Classes of land not entitling the owner to a share in common property of the mauzah or tika.

- 1. Waste land bought or otherwise acquired by Government from village communities, and re-sold by Government at auction, to be held in fee simple.
- 2. Waste lands bought of village communities without condition of payment of any rate per acre to (shámilát) village common fund during term of Settlement.
- 3. Waste lands transferred by village communities, with or without payment of a consideration in the shape of a lump sum down, on condition of payment of a rate per acre to village common fund during term of Settlement, such rate not being the "nautor" rate of former Settlement papers.

I must mention that the title of the holder of lands of class 2 in the first category (of which little or none was held by Europeans, but much by natives) on the surface appeared to be that of a tenant or lessee from the village community only; but, as I have mentioned already. it was universally allowed in this part of the country that in the case of waste broken up after first Settlement under the "nautor" rules contained in the old village administration papers, the understanding at the time had been that the occupant would hold as a full proprietor, and that the rate he paid to common fund was not of the nature of rent, but of a share of the revenue, and that, whenever a new rating (báchh) was made, the new land would be admitted to it on an equal I therefore thought it equitable to assume that this was the agreement in all cases, leaving the party who averred the existence of an understanding to the contrary to prove it. The state of the case with regard to land of class 3 in the second category, was slightly different; there was no doubt that in these cases also the understanding was that the occupant would hold as proprietor, and that the payment of an acreage rate to common fund would last for the term of Settlement only, but the acreage rate was generally light, and the occupant himself would probably not have been willing to have the land thrown into the new rating (báchh). I therefore ruled that these lands would not be thrown in, unless at the joint request of the occupant and the old shareholders, in which case the former would become a shareholder instead of a mere proprietor of his own holding (málik magubúzah). In the end most lands of both classes were admitted to the new rating. and the occupants made shareholders. The reason was that the communities preferred the certain advantage of a lower rate from admission of more land, to the chance of getting a share of common fund income, which generally sticks in great part to the fingers of village officials. All land admitted to the new rating was assessed with all village and provincial cesses; land excluded was not, except in the case of estates, bought at auction in fee simple; upon them I assessed a nominal revenue for the purpose of calculating the amount of cesses to be paid.

In the Dharmsála Civil Station the European house-proprietors, with one or two exceptions, had no real title of any kind to the whole or part of the land in the compounds or enclosures of their houses. These enclosures were defined and demarcated for the first time shortly before revision of Settlement was commenced, and thereupon some litigation arose; eventually all the suits were compromised, the villagers admitting the proprietary right of the householders on condition of the compounds being brought into the new rating (báchh) at certain rates per acre. The squatter house-proprietors were however not admitted as shareholders in the village, but merely as proprietors of the land in their occupation. In many cases, however, European house-proprietors have acquired old revenue-paying land by purchase, and are in virtue thereof share-holders in the common lands of the village. I attested, personally, all entries with regard to lands held by Europeans in Dharmsála.

185. I have described in Chapter I of this Report the rights

Exclusive grazing rights of shepherds and herdsmen not amounting to ownership of the soil, how far brought to re-

of the Gaddi shepherds in the summer and winter grazing grounds. In the case of the sheepruns (dhár) in Bara and Chhotá Bangáhal, the rights are sufficiently definite and clear, and are declared in the village records; but the runs in other parts of the Dhaula Dhár are ordinarily

admitted to be open to all comers, and the preferential claims asserted to a few are so vague and loose in nature, and difficult to attest, that I thought it safest to make no entry regarding even them. So, again, no entry in the village records will be found with regard to winter sheepruns (ban), though certain families have undoubtedly distinct and definite rights of a kind in them, except in the Núrpúr direction. however had a return of these winter-runs compiled through the agency of the contractors for the grazing dues, which may be of some assistance in case of disputes. It is, however, in no sense a Settlement record, for I purposely refrained from attesting it, or from even testing its accuracy, except here and there in a cursory way. The rights of the persons claiming to be the waris of the run, and of those who are associated with them (if the latter have any rights), are in a loose fluid sort of state. I did not wish to strengthen and petrify them by bringing them The Deputy Commissioner in his executive capacity should, however, in my opinion look after the interests of these shepherds in case of quarrels with the village communities, for in respect of grazing rights they are tenants of the state within the interest which it has reserved to itself in the forests. In the village records for Kulu the summer sheep-runs (nigáhr) in the kothís are mentioned, and the name of the person or persons claiming the rights of a bowal given, but these entries must not be accepted too implicitly, as it must have been difficult for the superintendents to attest them thoroughly. In Láhoul I personally enquired into the rights in all the sheep-runs, and caused a list for each kothi to be entered in the new administration papers for each kothi, with notes of all particulars. I took a good deal of trouble in attesting these rights in Láhoul sheep-runs, and think that the entries may, with considerable confidence, be presumed to be correct.

With regard to herdsmen, the rights of the Gujars to their soanás in the low hills and dhars on the big range will be found recorded where they are exclusive, which is the case only in Kángra Proper, and not in all parts of it, or for all Gújars. No other owners of herds have exclusive rights; though many people claimed them at commencement of Settlement in the high wastes on the slopes of the Dhaula Dhar, and had a note of their claim entered in the field-book in measurements a general meeting of persons interested which I held, these claims were universally disallowed, and I gave notice that the entries in the fieldbook would be expunged; if this has not been done in all cases, and a claim is set up at some future time, as may happen, no weight should be put on these entries.

In Chapter 1 I have attempted to show that it is not easy to say to what a man's right in his kharetar originally amounted; whether to a property in the soil, divided into two classes in the records. or to a right to three months of the grass only. I gave my opinion that in the case of the hay-field near the house or amidst the fields (garhú kharetar) the right approached to the first quality, and in the case of the hay-field in the forests or on high hill slopes (ban kharetar) only to the second. In revision of Settlement each man had his kharetar mapped as a separate field, and entered in his own name in the field-book. In attestation, with common consent, each man's garhú kharetar was recorded as his private property as absolutely as his arable field, and was brought into the new rating of the revenue (báchh). But those of the ban kharetar class were eliminated, not brought into the rating, and recorded as common property of the mauzah or tika, quoad the soil, with a note that by custom the right of using the land as a hay-field for three months belonged to such and such an individual. This climination was done by my orders, general consent; one object of the measure was to with prevent the rights of Government in wild-growing trees in these ban kharetars from passing to the individual entitled to the grass, which but for it would have happened, for Government, as I shall mention hereafter, had authorized my declaring trees in plots of waste the private property of individuals (banjar-i-maqbúza) to belong to the owner of the land.

In Kulu the hay-fields (ghában, phát), are on steep open slopes; the right is to the grass only, but the land is ordinarily unadapted to any other purpose. In measurements each such slope was treated as a sir, and the divisions in it as fields. In Láhoul the hay-fields (dang piri) are as absolutely the property of the holder as his cultivated fields, and have been measured and recorded in his name accordingly. In Spiti there are no hay-fields.

The rating or distribution of the revenue upon the different holdings in a manzah, to what extent altered in Káugra Proper and Kulu.

187. In para. 35 of Chapter 1 of this Report I have pointed out that the old separate assessment of each family holding or plot in reality survived Mr. Barne's mauzahwar assessments, the sub-division of the revenue on single holdings, described in paras. 420-421 of his report, was made with reference thereto rather than with reference to the sums

brought out by application to each holding of classified rates. struggle, as described by Mr. Barnes, was great, and the tahsíldárs and juries did their duty well, and gave more than rateable reduction when it was necessary; consequently I found the people, with very few exceptions, averse to any new rating or redistribution of the revenue either among the tikas or among the single holdings, and I left it to them to decide whether it should take place or not. With reference, however, to the great quantity of highly profitable waste, such as havfields, now for the first time distinctly treated as private property, and so recorded, and the very unequal distribution thereof among the holdings, it seemed fair that the old rating should be modified by putting a rate on this kind of waste, and reducing the assessment on arable lands by the amount it produced. This was accordingly done more or less completely in all Kangra Proper, with the result of slightly increasing revenue on holdings containing much hay-fields, and slightly reducing that on those containing little or none. In Kulu there was little or no appropriated waste, so no rates were devised for it. In other respects the procedure followed was the same as in Kángra.

In para, 32 of Chapter I, I have described the way in which the arable lands in the main Kängra valley are divided into plots, each of which had a fixed assessment in grain and cash known as the "purana mol." This ancient assessment was the basis of that made by Mr. Barnes, and of the distribution of the revenue for each mauzah among the holdings. Thinking it most important that a record of this old assessment should be preserved, I had lists made out for each mauzah of the plots and their old payments, and filed them with the new Settlement records.

188. I passed through Láhoul in July 1867 (being then on privi-

Short account of Settlement operations in Lahoul and Spiti, with explanation of the alteration of the jamas of the kothis and description of the way the new rating (báchh) was effected.

lege leave), and devised a system of measurements and record to suit the circumstances of the country. In the spring of 1868 I had three or four Láhoulís and Kulumen taught to understand and work this system in Kulu, and sent them across the passes in June under charge of a munsarim. I followed myself in the beginning of August, as it was necessary for several reasons that I should

do the work of a Superintendent in these Trans-Himalayan regions. In August and the first week in September I tested and superintended the measurements, and also personally attested the rough khataunis of the 14 kothis in Láhoul. I also effected the new báchh or rating of holdings, prepared the new administration papers in the rough, investigated the jágirs and maáfis, took a census of the population, and made out a record of the sheep-runs and of the rights and titles to them of the foreign shepherds.

The head-men of Spiti met me on my entry into Lahoul. After consulting them I devised a form of return calculated to serve the double purpose of a register of holdings and census paper; this I directed them to fill in for each village in Tibetan, and have a translated copy

made by a hill munshi, whom I sent with them for the purpose. followed them to Spiti early in September, and marched through the whole country, attesting each holding in the register, revising the distribution of the revenue, investigating the rent-free holdings of all kinds, and making out an administration paper or statement of general customs. In para, 147 of Chapter III I have mentioned the circumstances which led to my being directed by Government to revise the distribution of the revenue in Spiti. To cure the grievances of the men of Ghúzi kothí I reduced their cash revenue by more than half, and distributed the amount reduced upon the other kothis. I did not alter the amounts of the items of grain tax [pún, netal] payable according to ancient custom by each holding, except in one or two exceptional cases where they were unusually heavy. All parties appeared satisfied, and determined to abide by the new rent-roll for the future. I afterwards had copies of the Settlement records prepared in the Tibetan character, and made over to the Nono or wazir of Spiti for guidance With regard to the grain tax, which is all assigned in one way or another, my proposals were submitted in the files of investigation of inams and maafis in Spiti. The general tenor of them is described in the paragraph of Chapter III quoted above. In Láhoul no orders for revision of the distribution of the revenue had been given, but it was very necessary to make one both among the kothis and within each kothis among the holdings. In para, 135 of Chapter III I have explained how the distribution among the kothis made at first Settlement by the people themselves pressed hard upon the men of the Jágir kothis when the other cesses, such as the grain and colt tax, gradually fell into disuse in Khálsa kothis. The hardship was real in the case of the men of the jágír kothís of Chun- ${f rang}$ and ${f Gondla}$ only, so ${f I}$ transferred about Rs. 100 from their shoulders, and distributed the amount among the men of the Khalsa kothis. para 133 of Chapter III I have mentioned that by the custom of Láhoul each full holding or jeola in a kothi is considered to be equal, and pays an equal share of the revenue; and I have explained how in course of time the holdings had lost their original proportions and become in reality very unequal. There were many complaints on the part of those whose holdings, though small, were rated as full jeolas. To remedy their grievance without disturbing ancient arrangements, I revised the jeolabandi or rating of holdings in each kothi in the following way:—I found out what was considered to be the area of an average jeola in the kethi, and applying that as a standard to the area found belonging to each old jeola, I rated it as two jeolas or a half jeola or one-and-a half or three quarters. This was done in presence of a general meeting of the men of the kothi, who objected to my rating whenever it was not fair in a particular case for some cause known to them, but not apparent from the papers. Each holding was then declared liable to pay revenue, and furnish labor and carriage as before in proportion to its rating in jeolas. All understood this arrangement, and acquiesced in it.*

^{*} Thákur Harrí Chand, son of wazir Tárá Chand, of Láhoul, was my right hand in all the work I did both in Láhoul and Spiti. He is a very clear-headed man, full of local knowledge, and with a taste for acquiring information of all kinds; when under one's eye, he will do a great deal of work, and do it weil and honestly.

In Kángra Proper the new records for each mauzah or towuship commence with a short descriptive account. Number of documents forming the new records. of it as a whole, followed by a general map showing its division into (tíká) hamlets and blocks of common waste. Next comes an alphabetical list of proprietors to facilitate reference, and then the field-book and field-map for each hamlet separately. After these comes the knewat khatauni, or register showing the holdings of the proprietors and tenants, the rent paid by the latter, with other particulars of their tenure, and the distribution of the revenue among the There is a separate chapter and descriptive preface for each hamlet in this register, and in such chapter, above the khatas or separate holdings of each family group of proprietors, comes the pedigree tree of the family drawn out from the date of the first acquisition of any part of the estate, with a short history detailing how and when each part was acquired, and explaining the reason why shares according to possession disagree with shares by custom of inheritance when such disagreement Appended to it are (1) a classified list of tenants; (2), a list exists. showing the proportions in which the lands of the mauzah are divided among men of different tribes; (3), the fard lákhiráj, or list of persons holding land free of revenue, and of the lands so held. Next comes the canal statement containing a map and record of custom of irrigation for each canal or water channel in the village; then follows the administration paper for the mauzah; and, lastly, the abstract of proceedings or rubakár-i-ákhir, and the "fard begár" or list of inhabitants classified according to liability to impressment for public service or labor of different kinds. Rent-free lands are entered in the "fard lákhiráj," but I have also had them shown in their natural places in the khewat khatauní register, with their assessed value (i. e., the revenue remitted) entered opposite them in red ink. In this way the whole holding of a proprietor is shown in one place, and his real share in the mauzah, tiká, or family holding, apparent at a glance. The rent-roll of the village, upon which the rateable share of each proprietor in common waste is calculated, is the sum of both black ink and red ink entries in the revenue column. It is obvious, and was admitted, that in Kángra proprietors of rent-free or assigned lands have as much claim to a share in the proprietorship of the surrounding waste as those have whose lands pay revenue to the State, but a share was previously denied to them with regard merely to the fact that in the old Settlement records their names were not on the rent-roll.

For Kulu the form of records was substantially the same, but phátís take the place of tíkás, and the map of the phátí in mountainous tracts is not a true field-map, as I have before explained.

In the file for each kethi of Láhoul one or two of the appendices are omitted, and the forms of the documents are rather different; otherwise they are essentially the same. For Spiti kethis there are only two documents, the register of holdings or khewat khatauni, in which rent-free lands are also entered, and a final proceeding of mine, which includes a statement of customs and usages in force as

ascertained by enquiry in Spiti, intended to serve the purposes of an administration paper.

190. The manner in which these papers were framed for Kángra

Mode in which the new administration papers for Kangra Proper and Kulu were prepared. Proper and Kulu was as follows:—Lists of subjects requiring notice were sent to the superintendents, who held meetings of representatives of each village, and drafted papers from their replies. The Assistant Settlement Officer then collated

these parganah papers into general papers for Kangra Proper and Kulu respectively, and submitted them for my approval. I sent revised copies to the superintendents, who again attested them at other meetings and resubmitted them. At the instance of the zamindárs certain clauses were struck out or altered; and eventually, when a general agreement seemed to have been attained, the amended papers were returned to the superintendents for final attestation. were also submitted for approval to the Commissioner of Settlements. In the case of Kángra Proper, to save a great amount of copying, the papers were printed. Only the headings of clauses referring to matters which vary in each village were printed. General clauses applicable to the whole country were printed in full, but space was left below them for the entry of special exceptions or reservations. I am prepared to hear that these papers are too diffuse and elaborate, and that they smell too much of the Settlement workshop. If I had to do the work over again, I should certainly attempt to put them into a shorter and simpler form. But in deprecation of criticism it may be said that there were difficulties in the way peculiar to the district. In Kángra Proper the property of the soil in waste, with reservation of certain forest rights, had lately been transferred from the State to the village communities. But it had been done by surprise, not deliberately, and there were no fixed rules or customs having the force of law to regulate the exercise by the communities of their new rights either between themselves or themselves and the State, or themselves and other interested parties, such as herdsmen and shepherds. One of the main reasons for having a revision of the Kangra Settlement records, was the hope that in course of it rights in waste lands might be defined and rules agreed to, and the uncertainty, in which all parties were placed, more or less dispelled. Therefore, in making the administration paper, the Settlement Officer had to suggest that rules should be made on certain subjects, and to see that they should, as far as possible, be uniform. He also had to interfere actively to see that the joint property of the State in forest clad waste was asserted and protected, and that rights of third parties having by custom an interest in the waste were not overlooked.

Clauses in new administration papers for Kángra Proper, which require notice.

There are fifty-three clauses in the administration papers for Kángra Proper, most of which require no notice here, as they are either formal entries of the kind to be found in all such documents, or they refer to matters in which the State has no concern

or in which the practice in Kangra is not different from that in other districts. I proceed to mention the few which I think require to be especially brought to notice in this Report.

With regard to forests in clause 4, and again in clause 44, all trees growing wild or planted by Government in common waste are asserted to be the property of the State, with reservation of the rights of use (bartan) belonging by custom to the landholders of the mauzahs and others; it is also mentioned that conservancy rules have been from time to time framed by Government for the protection of the trees,. and the regulation of the exercise of the rights of use, and that these rules are binding on the landholders till altered by Government. There is nothing in my opinion in these clauses which is not in accordance with fact and practice of the district up to date, but they are of the nature of new definitions of rights, which have not yet been formally approved by Government. Again, in clauses 26, 27, and 28 it is declared that common waste of the nature of forest cannot be divided, except with permission of Government, which may be refused in the interest of forest conservancy. This is undoubtedly a new rule, for no instance of partition of common waste had occurred in Kángra down to the time I left that district, except in the way of tikábandí or division of mauzahs into hamlets, which was a measure initiated by the officers of Government, and carried out under their supervision. Again, in clauses 40 and 41 it is declared that common waste cannot be broken up for cultivation, or enclosed or transferred by sale, &c., without permission obtained by an application to be presented at the tahsil, and that permission may be refused in case there are trees on the land, either absolutely or until payment of their value, and that persons taking possession without permission may be ejected by Government. These rules only define in precise terms what has been the former practice of the district under those Deputy Commissioners who have looked actively after the forests. Permission to cultivate has very frequently been refused, and squatters on forest land have been forcibly ejected. It is true that practically no restrictions have been put upon the sale of forest lands to Europeans who wanted them to form tea or Cinchona gardens, but this was because Government saw good reason for sacrificing its forest rights in such cases.

Again, in clauses 33 and 34 it is declared under the authority of the letter of the Secretary to Government Punjab, No. 347, dated 6th January 1867, that the State has relinquished its claim to royal trees in cultivated land, or in land entered in the new records as private waste.*

^{*} In private waste are included—1st, the small plots held by almost every land holder described in para. 136 and now included in the rating (báchh); and, 2ndly the blocks of waste land bought of village communities by Europeans prior to revision of Settlement. I brought these clauses specially to the notice of Government in my No. 173 dated 25th November 1868, to the Commissioner of the Division, in answer to a question put by the Financial Commissioner, also in my No. 309 dated 16th August 1868 to Scoretary to Financial Commissioner.

The letter quoted can hardly be held to be a valid authority for this rule, as the concession was contained in a letter issuing rules for the demarcation and better management of forests, and the demarcation has not yet been effected, or the rules introduced, for reasons which I shall explain presently under the head of forest questions. I hope, however, that the concession made in the clauses will now be approved independently, for all the entries in these administration papers, with regard to the joint rights of the State and the village communities in forest lands, hang together: if one is cut out, the others should be treated in the same way.

With regard to mines, the entry in clause 7 agreed with the then latest ruling of the Financial Commissioner, which was to the effect that Government would, at a new Settlement of the revenue, assess new mines, as it does fields, at a share of the produce. This declaration is now superseded by Section 29 of the Punjab Land Revenue Act.

Under the head of malba in clause 17 is a notice of a one per cent. rate put on to raise a fund for purposes of public utility, the fund to be managed by an Anjuman Committee. The clause contained a stipulation, to the effect that at any time a majority in any village might decide on withdrawing the subscription to the Anjuman, and devoting the one per cent. rate to any other common village purpose. No English officer exercised any influence in favor of this rate, or the Anjuman scheme. It was promoted by a body of native gentlemen, of whom the leading men were Government officials. The consent of the village communities, I think, was genuine, that is to say, the mass did not care for or believe in the scheme, but they gave in to the representations of a few active men among them. The rate has now, I believe, been thrown by order of Government into the five per cent. local rate. The extra one per cent. road fund, put on with consent of the communities in the way described in clause 2, has also been absorbed in the same way.*

192. There are 40 clauses in the administration papers for Kulu and Seoráj. The following are the only ones which I think require to be noticed. With respect to rights in waste lands in clause 4, all unoc-

cupied waste lands (banjar ghair maqbúzah) are declared with reservation of the existing "bartan" or rights of use + of the communities to be the property of the State; and in clauses 2 and 3 it is

communities to be the property of the State; and in clauses 2 and 3 it is declared that mines in such lands belong to the State, and that the village communities can claim no compensation for such lands when taken up for public purposes, except in special cases when their rights of grazing

† Such right of use consists of a right of common of grazing, of cutting grass, of gathering wild herbs, fruits, &c., so long as the land remains uncultivated. The State's right of approvement (or bringing the waste into cultivation) is limited in the same way that the right of the lord of a manor in England to enclose lands in which rights of com-

mon exist is limited.

^{*} In Kulu no road fund cess has been put on, and the landholders not only do the annual repairs, but are also by custom bound to make and repair necessary bridges across the rivers. But for bridge-making they get a lump sum of money from Government as part payment, and are supplied with the timber from Government forests. These customary arrangements are mentioned in the administration papers for the talisfi.

&c., may be seriously affected. In clause 21 all trees in such lands are declared Government property, subject to the right of the communities to supply themselves, according to custom and forest conservancy rules, with the necessary amount of timber and fuel and leaves for fodder. Clauses 5 to 14 contain rules for the grant of "nautor" or "nauábád" leases of such lands, or the grant of land required for the site of houses or farm buildings. The two first (5 and 6) contain general stipulations, of which the following is an abstract:—Such lands cannot be broken up or occupied except in virtue of a grant (pattah nautor); any one squatting without such a grant can be ejected by Government. All lands so granted will, according to custom, pay nothing for 2, 3 or 4 years, but after that will pay at revenue rates to the common fund of the kothi in lieu of a share of the revenue, and such income will be rateably divided by all revenue-payers of the kothí for the term of Settlement, or until a new rating of the revenue (báchh) is made and the new land admitted thereto. Grants can only be made by the Deputy Commissioner of the district or by the negi of the kothi. Before a grant is made, a local enquiry shall always be made on the spot to see whether it can be done without unduly diminishing the waste area required for grazing, &c., by the old inhabitants. For building purposes land may be given revenue-free to a revenue-paying landholder of the kothi, but not to an outsider. No grant shall be made of certain kinds of land, e.g., village greens, places where the dead are burned, &c. The next eight paras. (7 to 14) contain other rules, defining and limiting in a stringent way the powers of the negis to make grants. The following is an abstract of them: -The negis cannot make grants of forest land or land on the high road. They can only grant land bond fide required for cultivation or for building They must do it publicly after visiting the ground in company with men of neighbouring villages. In case several persons apply, they must give a preference in the first place to the persons whose cattle customarily graze on the land, in the second place to a man of the phátí, in the third place to a man of the kothí. of grant given by negis must contain a clause to the effect that unless the land is broken up, or building commenced within one year, the deed is void. The negi cannot put a grantce in possession by force; in case of resistance by objectors, he must refer the grantee to apply in the tabsil or district court for an order. The negi must enter note of every grant in the patwari's diary. If convicted of taking a bribe to give a grant, he will be dismissed, but it is lawful for a grantee to induce objectors to agree by paying them something by way of compensation for loss of grass, &c.

If my interpretation of the present tenure of land in Kulu, which is given at length in para. 102 of Chapter II of this Report, be correct, then I think these rules are required, and should be sanctioned as they stand till experience has shown that they need amendment. I may mention that I showed them to Mr. Forsyth, the Commissioner of the Division, who took an interest in the subject, and he approved them, after persuading me to alter one clause to which he took objection. A

copy of the whole administration paper was also forwarded for approval of the Commissioner of Settlements, who, however, did not care to express an opinion, as he had no local knowledge of the country. I have already said that in clause 3 mines in waste lands are declared the property of the State, but the clause goes on to say that a mine in a man's field would be assessed like the field with revenue calculated on a share of the proceeds. This part of the clause, as in the case of Kángra Proper, is opposed to Section 29 of the Land Revenue Act. With regard to trees in fields or the enclosures of houses it is declared in para. 22 that they belong to the landholder, and that he can sell all except the cedar without asking permission; an exception, however, is made in the case of land known as "kut" (i. e., unterraced land in the forest belonging to individual families, but only cultivated now and again at long intervals, to clear which, by selling timber, permission of officers in charge of forests is declared necessary. Again, in para. 24 it is declared that no one can fell (cedar) timber in groves attached to temples, except with permission, which will only be granted when the wood is required for repairs of the temple. These rules are in accordance with custom, and good reasons could be given for maintaining all of them.

The administration papers for Láhoul were compiled and attested entirely by myself; they are very short New administration in comparison, containing only about 18 clauses, papers for Láhoul and The declaration of rights contained in them agree precisely with the definitions of rights given in Chapter III of this Report, except that in jágír kothís I thought it prudent to say nothing precise as to the ownership of unoccupied waste. The Thákur was declared to be the local authority for making "nautor" grants in a jágír kothí, and the Wazír in a khálsá kothí. Unoccupied waste in khálsá kothís was declared to be the property of the State. The administration paper for Spiti is a mere proceeding (rúbakárí) of my own, describing the tenure of the country and its customs, as has been done in Chapter III of this Report, and also mentioning the manner in which the new records were prepared and attested, and the revenue redistributed. The Nono or Wazir of Spiti is declared to be the local authority for making "nautor" grants.

In paras, 433-434 of his Report, Mr. Barnes gave a description of the system of begår in force in Kångra Proper, System of forced labor or begár. and mentioned that he had prepared a register or nominal list for each village in which the inhabitants were classified as exempt, subject to light, and subject to heavy labor (akar, satbahak, begárú). I had new lists prepared in the same way for each mauzah of Kangra Proper or kothi of Kulu. These lists were attested by the superintendents in presence of the assembled villagers, and are filed with the Settlement records of each mauzah. My orders to the superintendents were that the new lists should be carefully compared with the old, and that in case of dispute about the class or status (sift) of any individual, the entry in the register should be made according to the class in which the family was put in the old register, leaving the objectors thereto to sue to have it amended. But I hear that while

some of the superintendents carried out this order strictly, and refused to give a summary award in contradiction of the old list; others held themselves at liberty to summarily alter the status of a family by the old list when they held it clearly proved to be contrary to past practice The new list ought certainly to throw the burden of of the village. proof on the person disputing it. He cannot plead ignorance, as the award was a public one, and as moreover, on each man's extract of the register (parcha) his class was entered. At the same time the practice since annexation, if it can be proved, should be conclusive. The custom of begår differs considerably in different tálúgas; for instance, in Núrpúr in former times, the daily or current demand for porters (kacha begår) was met by the kamins or people of degraded castes. For special calls (pakka begår) all landholders, except a few of specially high position, had to come forward. On the other hand, in Kangra a man's caste made less difference, the begar was distinctly a burden on the land to be borne in turn by each landholder not specially exempted. Gujar herdsmen holding land were generally excused from carrying traveller's baggage in lieu of furnishing supplies of milk and butter, but, being strong fellows, they were made to share in carrying in planks and beams for Government buildings, &c. I give this as a specimen of the loose class legislation or custom which still regulates the distribution of forced labor among men of a village. In most tálúqas the turn (pala) is calculated on each hearth (chúla), not on each head. Two brothers living in common would take one turn only. In Kulu the turn is on each full holding or jeola. In former days the demand was distributed tolerably equally over the whole country; gangs would come in in turn from a distance, or be called in when necessary. Now-a-days this is not done, and the result is that the demand falls with excessive severity on certain tracts, such as the circles of villages round Dharmsálah or Pálampúr. The amount of annoyance and positive loss inflicted on the people of these villages by the system in some years is deplorable. A less docide population would have got rid of the burden long ago. I remember that, in reply to a tentative proposal which I made to them, the people of these villages volunteered to pay what to the great majority of them was a large addition to their revenue, to form a fund out of which gangs of porters could be kept up. Most native officials and all the headmen in the villages are, for evident reasons, in favor of the system, and its abolition would cause some temporary, and more or less permanent, inconvenience to the District officers and to English travellers. It is not easy therefore to collect the force necessary to effect the reform of this abuse, for so I do not hesitate to describe the degree and extent to which I have seen the system enforced in certain years and in certain localities. The following statement shows the proportions in which the rural population are exempt, subject to light or subject to heavy labor, according to the new lists:-

District.	Akar.	Satbaahk.	Begárů.			
Kángra Proper	35,680	17,378	45,492			
Kulu and Seoráj	376	17	12,147			

Meetings of representatives for each village of every tribe 195. were held by each superintendent in Kángra Tribal Codes. Proper and Kulu and Scoráj, and tribal codes or statements of custom of inheritance, &c., made out. These were collated and compiled into one volume after re-attestation of doubtful points, and copies supplied to the district and parganah record-rooms. If this work has been well done, the chief credit is due to my assistant, Munshi Amin Chand, who took great interest in it. I did not find time to test it myself when completed, though I attempted to direct the form and manner of the enquiry. Too much weight should not, however, be attached to this record in case of dispute, for it must be remembered that it takes a very clever and careful man to compile a really reliable record of custom from the mouths of a meeting of ordinary peasant proprietors. Among other pit-falls is the rivalry engendered, which often leads a tribe to shirk the avowal of a custom which it knows is regarded with ridicule or disdain by others of higher social standing. In some districts every villager was made to sign these codes in token of agreement. I refused to have this done, thinking that the weight if any which such a process would lend to them would be fictitious.

For each hill stream or canal irrigating the lands of more than one mauzah a general statement was pre-Records of right of pared, consisting (1) of a map showing the posistreams or canals, tion of each weir or dam in the stream, the course of each canal and its branches or main channels, and (2) of an attested record of the custom governing the relations of the different communities interested, in respect to height of dams, shares or turns of water, repairs, &c. Explanations of local and technical terms connected with irrigation were also given. These general statements were formed into one volume for each parganah. The work involved may be imagined when I say that they are 743 in number. In addition to these general statements, others were made out for each mauzah in which there was any irrigation, showing the custom as between members of the community in respect of their share of a big canal, or in respect of a canal or stream irrigating their village only, the mouth of each duct, the instrument used for dividing the water, &c. bably these statements are sometimes incorrect with regard to features of custom not easy to define, and the wording is, no doubt, often vague where it ought to be precise; but at least they form a foundation on which a good record can be built up in time. In apology for any defects which may be found in them, it may be said that the custom is often vague and difficult to define. An abundance of water is the rule, and then all goes smoothly; the rub comes in seasons when the supply is scanty. Struggles and quarrels then begin at once, and generally end in a rough temporary settlement. The courts are now and then appealed to, but rather to frighten the opposite party than with expectation of getting a useful decision: in the absence of maps and explanatory documents, the courts have hitherto given many unintelligible and impracticable judgments. Or if their order, as verbally given was a good one, it has been too loosely recorded to be of use as a

precedent when another similar dispute occurred. In future the gist of each decision ought to be noted on a paper appended to the map and statement prepared at Settlement.

This work, owing to the great number of rent-free holdings, was much heavier than it is in any district in the assessment of rent-free Plains. Most cases had been investigated at first holdings, Settlement or shortly after, but those recommended for grant in perpetuity had not been submitted for the orders of Government, or, if submitted, had been returned for resubmission in an amended form, or for further enquiry. A comparison of former entries with facts shown by the new measurements, proved that in the case of both sanctioned and unsanctioned grants the areas were, with few exceptions, much in excess of the area formerly sanctioned or claimed, and that the names of many shareholders had been omitted by error. I made a report on the subject to the Commissioner of the Division, who obtained for me authority from Government to pass excess within certain limits, and to report other cases again in which I did not think it proper to resume. The work in effect amounted to a re-investigation of every rent-free holding in the district. In the course of it I proposed a re-consideration of former orders in a considerable number of cases. Lapsing grants were assessed and reported by myself to the Commissioner of the Division; the number of these was great, as the enquiry brought to light the death of many shareholders which had remained unreported for years. All life-tonure maifis were also regularly assessed in anticipation of lapse, and a rough assessment was made of all perpetuity grants for the purpose of calculating the amount of cesses payable by the holders, and their share in common lands. In the case of rent-free grants of land given by the rajahs to Rajput or Brahman families as residential estates (basí maáfi), I made the settlement with the family at half jama, or in the case of holdings of less than ten acres, at quarter jama rates. I did this with the sanction of the Commissioner on the authority of an order given by Sir Donald McLeod as Financial Commissioner, and approved by Lawrence as Chief Commissioner, which had been lost sight of till I came upon it among old papers in the District Office, I strongly recommend that these favorable rates of assessment be continued to this class of holders in perpetuity. All officers who have seen much of the district agree in thinking that they have special I have described their position in para, claims to consideration. 36 of Chapter I of this Report. I had a general register made out for each parganah, showing all rent-free holdings of every kind in each mauzah and taluqa. This I think will prove very useful. From it were prepared separate classified registers, and from these again report statements for those cases requiring the sanction of superior authority. In Kulu and Seoráj, at the request of the Commissioner of the Division, I undertook to re-investigate de novo the lands held as temple endowments, which amounted to about a fourth of the cultivated area of the country: my No. 126 dated 28th August 1867, to the Commissioner of the Division, with which I reported my proposals

in all these cases was printed by order of Government in the Selections from public correspondence. All rent-free holdings in Láhoul and Spiti were also investigated and reported.

At commencement of revision of Settlement the rate of patwári's pay was raised from Rs. 2 per cent. Appointment of Kotwáls to Rs. 3-2-0 per cent. In sanctioning the increase, His Honor the Lieutenant-Governor and Kaits, and re-arrangement of patwárí's circles, expressed a wish that an attempt should be made to introduce in Kángra a system of dharwáis or inferior patwáris, of single villages or small circles, and chief patwárís superintending some eight or ten dharwáís. Afterwards, at the end of a separate corespondence, the Government proposed that a zaildári agency should be constituted in Kángra, and paid by a rate imposed with consent of the landholders. It was not found practicable to secure such consent; and eventually in my No. 583 dated 15th October 1867, to the Financial Commissioner, I recommended the increase of patwari's cess in Kangra proper to four per cent., engaging to provide pay for zaildars and patwaris of both grades, there-Sanction was accorded in Secretary to Government's letter from. No. 1762 dated 5th December 1867, and the whole correspondence was printed as a Selection. I have reported in detail the method in which I carried out these arrangements in my No. 130 dated 2nd September 1869, and accompanying register and map, but the tabular statement below will give a good idea of their nature:—

		ails.	cles.	patwari's		iges.	=₹	_	7444		V	44			==		1	of ·	rage villa	jes.	Ave per	ра у iт ,	
Name of parganah.	No. of taluque.	No. of kotwal's zails.	No. of kait's circ	No of patw circles.	No. of villages.	Revenue of villages			Kotwáľs pay.			Kait's pay.			Patwari's pay.		-	75	To a kait's	To a patwari's circle.	Kotwáls,	Kaits.	Patwáris,
								-	প্ৰ		1	गवन			ļ								
Kangra	7	18	8	68	227	2,64,679	13	0	1,079	6	0	1,219	6	0	7,957	5	0	13	28	3	60	152	117
Núrpúr .	1:	13	2	36	191	1,25,737	0	0	520	9	0	582	8	0	8,771	0	0	15	64	Ď	40	194	105
Dehra	10	12	4	30	101	1,18,167	0	0	559	14	0	5 59	0	0	3,500	1	0	8	25	3	47	140	117
Hamirpür	1	5 10	6	29	56	1,13,284	8	0	708	8	0	283	9	0	8,397	15	0	6	9	2	71	47	117
	Ì																i						
		L					_			_			_	_			_						
Total .	34	53	21	168	575	6,21,868	5	0	2,868	5	0	2,644	2	o	18,626	5	0	11	27	4	54	126	114
4122	<u> </u>	<u> </u>	_	<u> </u>	<u> </u>	 		ال			<u> </u>			_	<u> </u>	_	_	<u> </u>	· 	1			

All the Núrpúr kotwáls and some of those of other parganals are in possession of small rent-free grants previously given. The káits of Hamirpúr are all also patwárts of one tappa in their circle, so are some káits in other parganals, Núrpúr excepted. At first Settlement the following number of patwárts were appointed:—Kángra 49, Núrpúr 27, Dehra 26, Hamirpúr 27. Except in Núrpúr, the great majorily of jatwaris are men of good Rájpút or Brahman landholding families. They hold a much higher social position than the patwárts in the plains.

I have called the chief patwáris káits and the zaildárs kotwáls. Káit is a local name very appropriate from the office to which it applied in former times, to the office to which it is now given. reason is in favor of the title of kotwál, and the people much prefer Moreover, in tahsíl Núrpúr, the kotwál's office it to that of zaildár. survived up to annexation, and was maintained by Mr. Barnes, and the Núrpúr kotwáls had done all the duties of zaildárs in excellent I thought it style down to commencement of my operations. important that the boundaries of the old taluques should be observed in these arrangements, both in order to preserve the bond of union now existing between men of the taluques, which may be of use for purposes of local government hereafter, and also to facilitate the compilation of district returns and statistics separately for each Each tálúga, therefore, contains one or more kotwál's zails, and each káit's circle contains one or two tálúgas, or is a division of a large tálúqa. In the same way the patwárí's circles fit into the kotwál's zails. To effect this gave me a great deal of trouble, as very many considerations had to be kept in view; and as at last Settlement no attention had been paid to tálúqa boundaries in assigning villages to patwárís, who often held villages scattered here and there at a distance, and in two Now every patwárí has a compact tappa or circle or more tálúgas. forming part of one táluqa and of one káit's circle. Nearly every patwari lives in his tappa or close by; the kotwals are all of course residents of their zails, and (with one exception) the kaits of their The orders of appointment given to the kaits and kotwals specify the duties which they are expected to perform. I devised the forms of these orders, which received the sanction of the Commissioner of the Division. I am confident that both kaits and kotwals will be found to constitute very useful agencies for the administration of the district, if the District Officer takes the trouble to encourage and control them. The traditions of the hills, and the temper and character of the population, are peculiarly favorable to the good working of agencies of the kind, and there is more work for them to do than in the plains. For instance, the kotwál can superintend the lambardárs in the exercises of their duties with respect to forest conservancy and begar arrangements, and the kait can be of use in enforcing common action in repairing canals, and in many other ways, in addition to their regular duties.

In the Kulu tahsil the negis appointed by Mr. Barnes formed a kind of zaildárí agency ready made to hand, and admirably suited to the country. They shared the pachotrá or five per cent. usually allowed to village headmen, with the lambardárs of the phátís; both negis and lambardárs were generally underpaid. In my letter No. 583, before quoted, I recommended that in Kulu the rate of pachotrá should be raised to six per cent., which should be divided, as before, between negis of kothís and the lambardárs of phátís. This was approved by Government and carried into effect. The increase, with few exceptions, has gone to the negis, who are now on the whole quite sufficiently well paid.

In waziris Láhoul and Spiti there were no negis of kothis, but in the former records Thákur Tárá Chand, and the nono of Kolang were termed negís of Láhoul and Spiti. This title was hardly suited to the dignity of their position, and in the new records I have called them wazirs of their wazirs. I hope this step will be approved, and native officials be directed to address them accordingly. In Láhoul the 6 per cent is divided between the wazir and the lambardárs of kothís: in Spiti the lambardárs of kothís are paid by assignment of grain, and the whole pachotrá goes to the Nono. I therefore did not alter the rate in this wazíri.

199. Down to first Settlement there was a mukaddam or headman for each hamlet in the greater part of the Headmen of hamlets country to the south of the Biás river; that is, or tíká mukaddams. in Nadaunti, Kotlehr, and Jaswan. Many people in these parts wished the office to be revived; and in other parts of the country complaints were rife of the despotic and uncontrolled way in which the lambardars of the mauzahs managed affairs, never consulting their constituents, and invariably appropriating all common income as a perquisite of office. These complaints were true, and it occurred to me that the remedy would be to have a council formed of representatives of the tikas, who would check the common accounts, and both control and assist the lambardár. Moreover, as the tíká is now in some degree a separate estate, with distinct interests of its own, it is advisable that it should have a recognized spokesman. I therefore directed the superintendents to suggest the election of such mukaddams to the assembled communities at time of attestation, leaving them, however, at full liberty to reject the plan. Altogether 2,157 mukaddams were elected in this way, and their appointments registered in the new Settlement papers. Often two or three small tíkás united to elect one man. The lambardars were of course opposed to the scheme, and their influence carried the day against it in many villages. The question, whether the mukaddams should get any pay or perquisites, was left entirely to the men of the hamlets who elected them. In every case it was agreed that during office they should be excused from taking a personal share in begår or forced labor (if not already exempt); in a few cases their constituents agreed to pay them annually a small sum of cash or grain as a honorarium. I put a clause in the administration papers to the effect that the appointment or dismissal of these mukaddams would, subject to certain formalities, remain entirely in the hands of the hamlet communities. The rules of procedure given in the clause can of course be altered at any time if found not to work well in practice.

Work connected with forests.

Work connected with forests and the forest lands of Settlement an attempt should be made to get rid of the joint property of the State and village communities in forest lands by an interchange, which would leave a portion of forest the full property of the State, and the rest the full property of the communities. This was tentatively approved by Government, and I was authorized to commence negotiations. After succeeding in some villages I came to a stop in tálúqa Baragiraon.

The forests there are extensive, and the communities offered to surrender to the State large blocks if a partial right of pasturage therein was maintained to them, but without such concession they would give little, saying that their herds were their wealth, and that they wanted grass, not timber.

I asked and obtained permission to make such a concession where it appeared necessary. I next tried tálúqa Palám, and was here met by a new difficulty. These villages had formerly had dealings with officers deputed to secure waste lands for tea-planters; they suspected that the land surrendered as forests would ultimately be devoted to that purpose, and demanded a pledge to the contrary.

I consulted the Commissioner of the Division, who was entirely opposed to yielding to this new demand, and recommended that these negotiations should be abandoned, the question of right to the soil re-opened, and a part of the forests authoritatively declared to be State property.

Shortly after I was summoned to Lahore, and directed to prepare a precis of all previous correspondence to be found in different offices respecting rights in waste lands and forests conservancy of Kángra. * This I did, and soon after the Punjab Government, in its Secretary's letter No. 347 dated 6th June 1867, issued rules for the demarcation and better management of Kángra forests, and directed me to effect the demarcation in course of revision of Settlement.

This was work which had to be done by an English Officer, and I began it in October 1867, Mr. Young, Assistant Commissioner of the District, being deputed to assist me. We found great difficulty in carrying out the orders of Government, and before Christmas we both came to the conclusion that they required modification, both in respect of rules for demarcation and rules for future management.

I accordingly drafted a set of revised rules, and placed them before the Commissioner of the Division; he concurred in thinking alterations necessary, but deferred action, because His Honor the Lieutenant-Governor was then at Bháwalpur, and was expected to march thence to Kángra, where it was hoped the question might be quickly and satisfactorily settled. Till then it was arranged that I should go on demarcating according to the system I proposed, but in a tentative way, without erection of permanent pillars, so that money might not be wasted in case of its not being sanctioned.

In the course of the remaining two-and-a-half months of the cold weather, a good deal of work was done in this manner. When His Honor the Lieutenant-Governor reached Kángra, he was prevented by a severe illness from disposing of the matter, but I was verbally told

^{*} In the course of making the precis I came across the rules of 1855, defining the powers of Government for making rules for the conservancy of hill forests. Under the Indian Council's Act they had the force of law, but their existence had for a time been forgotten. Their discovery somewhat altered the question, by showing that the authority hitherto asserted in respect to forests by the District Officers was not attackable in a Court of Law, and could be greatly extended if necessary.

by the Secretary to Government, to whom I showed the papers, that any revisions of the rules approved by the Conservator of Forests Punjab, and the Commissioner of the Division, would probably be sanctioned by Government. A meeting was accordingly arranged between those two officers and myself, and took place in July 1868 in Kulu. I drew up for their consideration (1) a revised set of rules for demarcation and management of Kángra forests; (2), a memorandum comparing the above rules minutely with those of June 1867, and giving arguments for each alteration; (3), a report of work effected in the cold season of 1867-68, with a note of the chief difficulties encountered.

After much discussion the Conservator of Forests gave his opinion in writing; he preferred my rules to those of June 1867, but objected to the share of income which I proposed to give to the village communities as too liberal. I answered these objections, and sent up all the papers to the Commissioner with my No. 148 dated 20th July 1868, in which I asked for speedy orders to enable me to effect the required demarcation in the course of the next cold weather. No orders were, however, received up to the conclusion of my work as Settlement Officer, and nothing more was therefore done. The demarcations effected by Mr. Young and myself in the cold season of 1867-68 would in most cases be found of no use now, even if my plan was sanctioned, for in the absence of permanent pillars it would probably be impossible for other officers to trace with precision the lines we then adopted.

A few forests in Kangra Proper and a larger number in Kulu, which had been specially selected for transfer to the charge of the Forest Department, were demarcated by the Forest Officer in concert with myself or an Assistant Commissioner, and maps prepared by a Settlement Surveyor; but with these exceptions the demarcation effected, for the reasons above given, may be said to be nil.

The village maps prepared in Settlement will, however, greatly facilitate the operations of any officer to whom the task is deputed in future, and many of the blocks of common waste (chak shamilát) formed in dividing mauzahs into hamlets will be found to be demarcated forests ready made to hand. I do not know whether my rules have been finally disapproved or not. They were, I believe, of use to Mr. Baden Powell and Lieutenant Wace in framing the very similar rules subsequently sanctioned by Government for the Hazárá forests. They were the result of a good deal of special experience and observation, and I am still of opinion that some system like the one they express will some day have to be adopted in Kángra. I therefore think it worth while to give here a copy of them

Rules for demarcation, classification, and management of forests in Kángra, proposed in place of the Government order of 6th June 1867.

- Demarcation and classification.

 Demarcation and classification.

 Demarcation and classification.

 Demarcation and classification.

 Settlement records as forests (ban banjar) liable to Forest Conservancy Rules.
- 2. Where such forest (A) contains exceptionally valuable timber, e.g., cedar or sál, or (B) contains timber sufficiently valuable for export, and in quantity more than sufficient to supply the ordinary requirements of the neighbourhood, then the Settlement Officer will cause the whole of class A and the surplus portion of class B to be marked out on the ground with boundary pillars, and shown in the Setllement maps and record as first class or demarcated forest.
- 3. When such forest does not contain exceptionally valuable timber, and is only large enough to supply the ordinary requirements of the neighbourhood, or, though large, contains only very inferior timber not fit for export, then it will not be necessary for the Settlement Officer to demarcate any part with boundary marks on the ground. He will, however, in the village maps and records divide such undemarcated forests into two classes, viz., 2nd class forest, subject to partial restriction of grazing, 3rd class forest, not subject to such restriction.
- The first class or demarcated forests will ordinarily be in the charge of the Forest Department. The Forest Officer (or Deputy Commissioner if in charge) System of management of first class forest. will in their management use the powers conferred by the rules of 1855, which will enable him to enclose, or to restrict grazing and lopping of branches for fodder in whole or in part, with reference to the requirements of the zamindárs and the state of the forests. In the part of the forests closed to grazing, the zamindars of the mauzah or tika will be allowed, during good behaviour, to cut grass, pick up dead wood, or cut up the stumps of felled trees The zamindars will on no account be allowed to break up waste-land for cultivation in first class forests, except on the recommendation of the officer in charge, duly sanctioned by the Commissioner of the Division.

A Government rákha paid from forest funds will be appointed for one or more first class forests, and will report direct to the officer in charge, or to the ban wazir or tahsíldár of the parganah. No lambardár or other village official will have the power to permit cutting or felling of wood or trees, whether of good or poor kinds, on any pretence, except by virtue of a special order in writing held from the officer in charge. Such an order will only be given in special cases where no forest lands have been left undemarcated from which the zamíndárs' requirements can be supplied, and will then authorize the cutting of certain specified trees of inferior kinds only. The general

rule will be that no wood will be cut without the order of the officer in charge, and no wood sold except at full prices. Of the price of timber sold, one-fourth will be paid through the lambardárs and mukaddamas to the zamíndárs of the village or hamlet in whose bounds the timber was cut. The lambardár and mukaddam will be entitled to a precentage on such one-fourth, of one anna and half an ana in the rupee respectively, after deducting which the balance will be rateably divided, according to shares in jama, among all the khewatdárs. In return for this allowance the lambardárs, mukaddams, and khewatdárs, will be bound to actively assist Government in preventing breach of Forest Conservancy Rules, and in case of repeated breach of such rules and injury to the forests, they will be jointly liable to fine, unless they can point out the actual offenders.

System of management of second and third class forests.

5. Undemarcated forests, whether of second or third class, will be managed by the Deputy Commissioner through the tahsildars and ban wairs of the parganah.

In each mauzah the lambardár or a selected lambardár (in case there are more than one) will have charge, assisted by the village rákhá. The powers vested by present rules in lambardárs generally of permitting cutting of green wood for fuel gratis on occasions of funerals and marriage or other coremonial feasts, and of regulating the cutting of brambles or thoms for fences, small branches for fodder, dead wood or useless boughs for fuel, will vest in the lambardár in charge. He will keep a book, in which he will enter for every tree felled by his orders, the kind of tree, the date of felling, the name of recipient, and the purpose for which it was given.

- For the better management of the forests and greater convenience of zamindars and others who are accustomed to get timber from the neighbouring forests, ban kotwáls of the chaudhrí class will be appointed. The ban ketwál will have power to sell timber from the second or third class forests in his circle to residents of the neighbourhood for their private agricultural, building, or manufacturing necessities only, not for re-sale of the timber. Timber merchants or contractors wishing to buy from second or third class forests will apply, as before, to the Deputy Commissioner or the tahsildar for a parwanah, but parwanahs of the kind shall not be given on small forests which are only sufficiently large to supply the ordinary demands of the neighbourhood. In the case of large mauzahs or tappas, the lambardár in charge will ordinarily be also made ban kotwál; where the mauzahs are small or the lambardar unfit, one man will be appointed ban kotwál of the forests in several mauzahs, and, besides holding the exclusive powers of selling timber, will supervise and control the lambardár in charge in each mauzah in the exercise of their powers of giving fuel gratis.
- 7. A paper will be given to each ban kotwál fixing the maximum number of trees of each kind which he may sell to one applicant, and the minimum price at which he may sell for each kind of tree in each

forest; where a forest contains several kinds of trees, all of which give good enough timber for ordinary building purposes, then the ban kotwál's power of selling will be limited to the inferior kinds; for the better kinds special application will have to be made at the tahsíl.

Agriculturists of the mauzah not having wood of the kind required available in their own private lands will get trees from the ban kotwál on payment of one-eighth of the full market value of the tree. or the minimum price fixed for the kind of the tree for the time being, provided that such minimum exceeds one-eighth of full market value, Agriculturists of other villages will in like manner be charged one-fourth of full value, and non-agriculturists full rates

The ban kotwál will give no order to cut till the price is paid; he will keep up a separate register for each mauzah in his circle, in which he will enter under separate heads for each tika, the name of the purchaser, the kind and quantity of wood sold, the purpose for which required, and the price received. At the same time he will give the applicant a full copy or extract of the register by way of receipt and pass to cut. Twice a year, before the second qist, he will total up the receipts in the register, and have the account audited by the lambardar and tíká mukaddam of each mauzah, who will sign it with him if they find it correct. Whenever possible, the ban wazir of the parganah should also examine and sign. The ban kotwál will then, at the second qist, take in his register or registers to the tahsíl, and the tahsíldár, after examining the entries, will pass the account. Of the gross receipts half or eight anas in the rupee will be there and then paid by the ban kotwál into the tahsíl Treasury, and credited to Government, the other half will be distributed by the ban kotwál as follows:-To himself as ban kotwál two-eigths, to the lambardár in charge one-eighth, to the village rakha one-eighth, to the khewatdars of the mauzah or tíká in which the timber was cut, four-eighths.

The amounts due to the khewatdárs of each tíká will be paid by the ban kotwál in lump sums to the mukaddams of the tíkás in case of trees cut within tíká bounds, and to the lambardárs in case of trees cut in common lands of the whole mauzah. In either case the mukaddams, who have to distribute the amount among the khewatdárs of their tíkás, will be entitled to reserve one ana in the rupee on the quota of their tíká as a fee; the rest they will divide rateably among all khewatdárs.

9. Agreeably to the custom of the district hitherto, the zamíndárs will not have the power to cultivate forest lands of second or third class without permission of the Deputy Commissioner first obtained; cultivation without permission will be punishable as a breach of Forest Conservancy Rules. It will be in the discretion of the Deputy Commissioner to give permission to cultivate forest lands of the second class. Permission to cultivate forest lands of the third class will not be refused, except for special reasons. No lease or deed of transfer or partition of forest lands will be recognised as valid until mutation

of names (dákhil khárij) has been effected; and whenever any applition for such mutation or partition shall be presented, it will be the duty of the tahsíldár to report the case to the Deputy Commissioner, in order that he, as manager of the forests, may, if necessary, oppose in the interests of Government, or take measures to protect the rights of Government from injury by the change.

- Trees in private lands.

 Trees in private lands.

 Trees growing in waste lands of a private or appropriated nature (banjar maqbúza). Government will henceforth relinquish its claim to trees of all kinds in private lands, cultivated or uncultivated. The Settlement Officer will cause uncultivated private lands to be discriminated in the new Settlement papers from other waste lands, in which the zamíndár's ownership is not absolute.
- Settlement of the Lambágaráon jágír. In a letter dated 18th November 1851 that officer reported to the Commissioner that "he had left all the political jágír-dárs to collect according to native fashion and ancient custom;" the ryots also to do begár for their chiefs. If complaints were made to him of exaction, he referred them to the rájahs, who always settled them. He strongly disadvised the introduction of our revenue system, which had been in contemplation.

The Board of Revenue intimated approval in their Secretary's letter No. 359 dated 6th April 1852.

At the rajah's request, however, Mr. Barnes deputed a qanungo to prepare a knewat or rent-roll for several of the villages; no new assessment was made, but the old demand in each holding was ascertained, and slightly modified where it appeared unreasonable.

Mr. Barnes also interfered to secure from the rajah some provision for three or four of the leading families of his own clan, such as the Katoch of Khira, of Drúg Belána, of Sagúr, of Láhat. These families had held in past times the whole or part of the mauzahs in which they now reside as bási jágírs from the rájahs, their kinsmen, but had lost all when the Sikhs annexed the country. At Mr. Barnes' intercession, and in gratitude to the leading men of these families, who had assisted him in getting the title of rájah from our Government, Partáb Chand granted some of them small jágírs, and to others he gave a cash lease of the collection of the villages in which they resided. The sum of the lease was nearly equal to the cash value of the collections, but the privilege was, and is, nevertheless, much valued by these Katoch families, who paid the rájah with cash gained by military service in our armies or elsewhere, and consumed the grain collected in their own houses.*

^{*} The collections in these villages are by "chakota," i. c., fixed amount of grain and cash on each plot or holding.

This rajah was a careless and prodigal sort of man, and from time to time after first Settlement complaints of exaction were made against his agents. These led in two cases to Settlement records being prepared for a mauzah under orders of the Deputy Commissioner of the district; and as the rajah was never invested with any Judicial powers, all suits between landholders which occurred were heard in the District Court. The rajah was never made a party either in a suit or in the preparation of the record of rights of a village. Any rights he may have had beyond those of a mere assignee of the revenue were ignored. At the same time he continued to assert all the rights which I have described in Chapter I as belonging by custom to a rajah in these hills, though be did not dare to enforce them, except here and there, in a modified way, apprehending that the village communities would win the day if a dispute between him and them came into our courts. The communities had the same idea, but, out of respect for the rajah and old custom, were unwilling to oppose him. So long, therefore, as he took no more than the customary demand on each holding, and respected their claims on the waste-lands near their homesteads, they allowed him to preserve parts of the forests, to make a few grants out of the larger wastes for cultivation, to take half produce of new alluvial lands in the river bed, to collect fees from shepherds and herdsmen and from village artizans,* and to cut a tree or two in their fields with leave asked when he wanted timber. In short, a very loose and vague constitution existed; the old one was much altered, and the position of the rajah was sinking gradually to the level of that of a mere jagirdar, but had not yet reached it.

Rájah Partáb Chand died shortly before revision of Settlement was commenced, leaving an infant son to succeed him.

The estate was in charge of the Court of Wards, and there had been some talk of taking advantage of this opportunity to make a Settlement. I therefore asked for orders, and was directed by Government to make a Settlement which should disturb existing arrangements as little as possible. † After the measurements were completed, I treated the jágír territory as a separate parganah, and put Díwán Rám Náth in charge as Superintendent.

The state of parties in the jágír was not favorable to a peaceable Settlement. A bad feeling existed between the "rání" or queen-mother and the subordinate holders of jágírs (i. e., her brothers-in-law and husband's other widows), also between her and the leading Katoch families, who had dared to show disapproval of some of her proceedings, and feared with reason that she would cancel their leases and

† With regard to the three other political jágírs, Siba, Goleir, Nadaun, the Financial Commissioner, in his No. 3243 dated 24th July 1860, agreed that it was not advisable to extend Settlement operations to them.

^{*}In the jágír sanad, part of the Revenue assigned (Rs. 1,000, if I remember right,—is termed banwazir revenue. This term would include these fees, which the rájah may therefore be said to have had full authority to demand, particularly as the Board of Revenue had approved of his being left to collect according to old custom and native fashion; but his authority to levy banwazirí was from the first questioned by the people of several disaffected villages, who argued that it had been disaflowed by Government in the jágír as well as in the rest of the country. They refused to pay, and the rájah seems to have feared the result of applying to the District authorities. I believe that both the rájah and the people did potition at different times, but got ambiguous replies.

resume their rent-free grants if she had the power. The rani and some of the subordinate jágírdárs also had long-standing quarrels with some village communities, which had been most independent in their behaviour in past years; and in the villages held on lease by the Katoch families there were quarrels between them and the other landholders. All these three or four factions were bent on turning the Settlement to their own advantage, and resolved to claim every thing and admit nothing. On behalf of the young rajah it was urged that he was proprietor, and the members of the village communities tenants of their own holdings only; that he could take rent in grain if he liked, and also demand share of fruit, timber, and other produce of a man's fields; that he could at any time resume jágirs granted to members of his family, and leases or petty assignments granted to members of the clan or others. In reply the communities asserted that they were full proprietors of the whole areas of their mauzahs, and the rajah a mere jágúrdár. Again, the subordinate jágírdárs and lessees of villages, while supporting the rajah's pretensions with respect to the ordinary landholders, asserted that the rajah's rights had been permanently transferred to them, and that they were proprietors in his place. I do not mean to say that all these claims and counter-claims were seriously made, or that they were made to the full in every case; where one side was reasonable, the other also moderated its tone.

The rights of all parties had to be defined somehow or other. and customs in force to be described, so after enquiry I drafted an administration paper which purported to declare them. Opposite each clause were columns in which the superintendent took the reply of each faction or party to the clause. Where one or more of the parties denied or disputed the accuracy of a clause, and could not be brought to an agreement, I gave a summary order as to the entry to be finally made, either maintaining the clause as it stood or altering it. In this way I declared that the rajah was taluqdar or superior proprietor both of waste and arable lands, and the holders of land in the villages subordinate proprietors of their own holdings, and jointly of the waste lands of the mauzah: that by custom waste land could not be broken up for cultivation without a grant from the rajah, but that the rajah could not make such grants without consent of the men of the villages. except in certain forest land (the nág ban), which was separately demarcated as his full property; that the Katoch lessees of villages were not proprietors or superior proprietors in place of the rajah. but mere lessees of certain rights of his. In short, a decision was given with regard to each point in dispute, which it did not appear advisable to leave undecided. If any of these decisions appear now or hereafter to be of a crude or arbitrary nature, I hope it will be remembered that the task was a difficult one, and that more or less change in the process of defining so loose a state of things was inevitable. refrained from giving any decision with regard to the term or conditions of assignments of the revenue, great or small, or of leases of villages. To declare that they were held in perpetuity would have weakened the rájah's influence; and, moreover, the Punjab Government, in its

Secretary's letter No. 659 dated 25th August 1862, had decided not to interfere between these rajahs and holders of subordinate grants in their jagirs, except in very special cases. I wish, however, to say here that in my opinion the rajah or his successors should not be allowed to resume the afore-mentioned leases of collections and small jagirs which rajah Partab Chand, at Mr. Barnes' suggestion, gave to certain Katoch families. Both Mr. Barnes and the rajah, without doubt, intended that those arrangements should be of a permanent character.

The following statement will show the cultivated area of the jágír, and the value of the collections, classified according to the form in which the collections are made, and the class of assignee in receipt

of them:—

	Remares.		hencons income to the of the of the off the off	'mmun	s rad ood't s	execut of about 1
		Value.	1,055	6,253	27,467	31,635 34,772
	Total.	Area.	1,081	2,436	167 26,398 27,467	31,635
,	lars.	alue.	2	19	1	381
RUPEE	Lahridars.	Area.	12	63	72	96
N3 IN	37.3	7 alue.	s2	:	55.4	659
ECTIO	Basidars.	Arca.	R		366	369
F COLI	drs.	alne	F65	99	330	652
LUEO	Maáfidárs.	Area.	स्टामेब जय	त है	194	492
XD VA	es in	/alue.	98	174	717	- G
CRES /	Assignees in lieu of service.	Area, 1	102	ر. ق	426	643
A IN A		alue.	69	180	3,130	3,313
CULIFFATED AREA IN ACRES AND VALUE OF COLLECTIONS IN RIPEES.	Kinsmen of Rajoh hold- ing leases.	Lrea. 1	7	495	4,499 1,809	2,306
IYATE		7. ulbe.	:	:	4,499	4,492
CUL	Subordinate Jagirdárs.	Area.	:	:	4,550	4,550
		'alne.	691	5,83%	18,069	24,694
	The Rájah.	Area, Value,	1,392	2,806	18,981 18,069	23,179 24,594
	FORM OF COLLECTIONS.	<u> </u>	By sath or share of produce	By chakota or fixed amounts of cash or grain	By cash only	Total

Lambágaráon Jágír.

It is difficult to show on paper much of the work which has to be done in a Settlement, but the following Statistics of work figures taken from the Annual Returns will give some idea of what was done between November 1865 and August 1868.

Eight thousand two hundred and sixty five litigated cases involving Judicial investigation and record of evidence were decided; of these 6,576 were what are called regular suits, that is, claims to establish a title to land or some interest in land; 33 were magisterial cases; 879 were appeals from courts of the superintendents; and the rest summary or revenue suits of different kinds. Of the judgments of the superintendents appealed against, 494 were upheld, 214 reversed or modified, and 171 returned for retrial.

The number of appeals accepted seems large: I attribute it to the uncertainty as to law and custom which prevailed in consequence of the revolution in tenure effected by the first Settlment, and not to any want of care or ability on the part of the lower courts. On the whole the Judicial work encountered was quite as heavy as that of an average district in the plains, but it was not felt so oppressively, as it was divided among a somewhat larger number of courts.

The number of investigations made and orders passed regarding rent-free holdings was 6,788. I have before said that this work was unusually heavy in Kángra.

As many as 856 orders were passed, appointing, dismissing, or transferring lambardárs, qánúngos, and patwáris.

The remaining figures given in the Annual Returns profess to show the number of separate operations performed and orders passed in the process of survey and preparation of village records and district statistics, in the mutation of names of proprietors, in the records, in the definition of hamlet boundaries within mauzahs, in references connected with accounts of receipts and expenditure, and all other miscellaneous matters. Under these heads the returns show 1,87,032 business items disposed of.

- The amount expended from Settlement Budget grants from commencement to end of the work was Rs. 1,79,813 Cost of the work. according to following detail:-
 - Pay of Settlement Officer and subordinate establishments, and Settlement allowance to Extra Assistant Commissioner, tahsildárs, and naib-tahsíldárs of district.

1,56,150 *

I must explain that I had to use the Extra Assistant Commissioner of the district and the tahsíldár and náib-tahsíldár of each parganah as Assistant Settlement Officer and parganah superintendents. A separate staff was not allowed me, and when I took the tahsíldár as superintendent, I had to supplement the pay of the náib-tahsíldár for the supplement the pay of the supplement the supple tahsíldár left to officiate as Tahsíldár from my budget grant under head of Settlement allowances.

		\mathbf{T}	tal		1,79,813
(5) .	Extraordinary ditto	 •••	•••	•••	2,116
(4).	Ordinary contingencies				9,861
(3).	Stationery	 		•••	5,368
(2).	Travelling allowances	 		• • • •	6,318

From this amount may be deducted the following sums, which, by rulings of the Punjab Government, I am entitled to show as set-offs against cost of Settlement:—-

			Rs.
(1).	Stamp paper filed in Settlement Courts		20,991
(2). (3).	Excess of income over expenditure in fees for process serving (talbánah) Savings in miscellaneous Settlement fees		3,104
(0).	credited to general surplus fund		8,524
	Total rupecs	•••	32,619

The actual cost to the Government of the revision of Settlement is thus reduced to Rs. 1,47,194.

The total area of the district, exclusive of four political jágírs excluded from Settlement, is 51,61,947 acres, or about 8,065 square miles. The actual cost to Government therefore comes out at about 5 pie per acre, or Rs. 18-4 per square mile. But of the 8,065 square miles about 300 in Kángra Proper and 5,000 in tahsíl Kulu may be excluded from account, as they consist of unoccupied waste lands high up in the Himalayas, which were excluded from survey, and only briefly mentioned in the records.

There remain 2,765 square miles, which may be considered to have been regularly surveyed. Upon that area the cost comes out at Rs. 53 per square mile. On the cultivated area alone, the cost is at the rate of 0-4-7 per acre.

I have been talking hitherto of actual cost to Government, but my expenditure included the sum of Rs. 66,957 from Settlement fees collected from the people; if that sum is taken into account, the cost per square mile of total area is Rs. 26, and per square mile regularly surveyed, Rs. 77. The jama or revenue, assigned and unassigned, of the whole country settled (that is, of the entire district, excepting four political jagírs,) amounts to about Rs. 7,26,241 per annum; twenty per cent. on this covers the actual expense incurred by Government, and twenty-nine per cent. the amount spent including Settlement fees.

The pay drawn by these officials from the District Budget grant during the time they were employed in Settlement amounted to Rs. 38,070, but I have excluded this from the account of the cost of Settlement, first because it is a charge which would have been incurred if no Settlement had been made; secondly, because in the absence of a separate staff, I myself, the Assistant Settlement Officer, and the Superintendents, had to assist the District Officer by doing work, having no connection with Settlement, to an extent which may be considered to balance the account.

It must be remembered that three copies of the Settlement papers of each village had to be made out, one to be kept in the District Office, another at the tahsíl, and a third by the patwárí.

This cost a great deal, as the papers were very voluminous, but I ought to say that a share of the cost of third copies was borne by the patwaris. Remembering the peculiar difficulties encountered, I think the work may be said to have been done cheaply.

I may mention here that I had twelve statements prepared from the new settlement records, containing elaborate statistics of various kinds for each tálúqa, and each parganah.

These were translated into English, and have now been sent into the District Office, where I think they may be of use hereafter.

Assistant Settlement Officer from near the commenceNotice of officers. ment to the close of Settlement operations. He was indefatigable in moving constantly from parganah to parganah, inspecting the
work done by each superintendent, and proposing re-arrangements of the
establishments to suit every phase of the proceedings. He is well known
to be one of the very best Revenue Officers that have served in the
Punjab, and I found him a very clever, active, loyal, and trustworthy
Assistant. He had charge of the Settlement in my absence on two
month's leave, and relieved me of almost all my work as Settlement
Officer for the three months that I acted as Commissioner of Settlements

Among the parganah superintendents, Charnjit Lál had charge of Núrpúr throughout, and did excellent service. He has a thorough knowledge of Settlement work, is a good judicial officer, and controls his subordinates well.

Munshí Motí Rám did exceedingly well in Dehra till he was carried off by cholera in 1866; his death was most unfortunate, as he was an officer who would have risen to a high place in the service. Munshí Ujágar Mal began, and Munshí Pohlo Mal completed the Settlement of Parganah Kángra; both are officers of more than ordinary character and ability, and Munshí Pohlo Mal's great knowledge of English was useful on several occasions. Díwán Ram Náth had charge of Hamírpúr, and afterwards of the Lambágaráon jágír. He acquired a good knowledge of Settlement work, and proved himself a good Judicial Officer. He is one of the best specimens of the native aristocracy in Government employ whom I bave met.

Munshí Káhn Chand was in charge of parganah Kulu, and worked to my complete satisfaction; he is industrious and intelligent, and a good Revenue Officer, particularly in these hills, which are his native country.

Munshí Shib Diál began and completed parganah Bhowárnah and was then transferred to Hamírpúr, where he completed the work.

Munshí Nand Lál, Náib-Tahsíldár, twice officiated as Superintendent for some months, and did well. Munshís Kirpa Rám, Lál Singh and Karm Chand also officiated as Superintendents for a time.

205. In writing this Report I have noticed various imperfections Concluding Remarks. in Mr. Barnes' Settlement records, such as the rough character of the maps, where made, the inaccuracy of the measurements, the omission of many names of shareholders in joint holdings, the lumping of many fields into one, &c., &c. I wish, however, to say here that every one who knows the district must allow that his Settlement was a great achievement, and that even the records of rights were very well done, considering the speed with which they were compiled by very small establishments and at a very trifling cost. The more I saw of those of Kángra Proper, the more I appreciated their substantial accuracy. I cannot say so much for those of tahsíl Kulu, but Mr. Barnes, who was Deputy Commissioner, as well as Settlement Officer, only found time to pay one or two very hurried visits to that out-lying country.

If the administration of Kángra, like that of Kumáon in the North-West Provinces, had been in the hands of a special and more or less permanent staff of officers, I doubt whether it would have been necessary to revise the records of rights during term of Settlement; they would have been interpreted in a uniform and intelligent way, without endangering the rights of the State in the waste or the unrecorded rights of individual landholders.

But as the Deputy Commissioners and Assistant Commissioners of Kángra have ordinarily held charge for shorter periods than those of any other districts in the Punjab, the revision was, I think, necessary; and if I am right in thinking that it will not be necessary at expiry of term of Settlement to re-measure and map the country, then there can be no doubt that it is well that the work which must have been done some time or other has been done at once. My reasons for this opinion are, first, that the area reclaimed from the waste in the next twenty years will be very small and of still less value, as the soil will be of the poorest; secondly, that the boundaries of fields in the hills are infinitely more permanent than in the plains. If, therefore, the maps and registers are carefully preserved and supplemented by good annual papers, I anticipate that they will serve as a sufficient basis for assessment and record of rights for a very long time to come. There has existed of late years a very general idea that Kángra was very lightly assessed by Mr Barnes. I believe this is based on no better foundation than the respect and gratitude with which the rural population always mention his name, perhaps also in part to the fact that many of them, from a feeling of gentle birth, which is very strong in the hills, dress better than men of twice their substance in the plains. My idea is that the assessment cannot be said to have been light, and that compared with that of many other districts in the Punjab, it was heavy. The statistics of area and assessment included in this Report appear to me to prove

as much, * and all my experience went to show that even now the number of men who make more than a decent subsistence out of their land is very scanty. I believe it a complete fallacy to suppose that Mr. Barnes could have safely demanded a higher revenue than he did: the people say, I believe truly, that the assessment would have broken down in very many places had not the strain been relieved by the rise of prices which began three years after Settlement, and has been maintained ever since. This has enabled them to pay the revenue easily, but the land is so sub-divided that any increased profit resulting from rise of prices is absorbed at once, and it will be hardly possible for Government at next Settlement to suddenly recover any very considerable share of the value of the increase. The policy of doing away with the old fixed grain assessment may now be doubted. To assess Kángra scientifically would be an onerous task; in my opinion the only way to do it would be to make a field assessment on the Bombay system. I believe that if the usual plan of treating the village as the unit of assessment was adopted, the calculations would bring out capricious results. The present assessment, as I have explained in this Report, is in all but a few villages nothing more than the old native assessment very slightly modified. I think it on the whole more equal in its incidence than any assessment which could be made now-a-days by an English Settlement Officer. I suggest, therefore, that when the term of Settlement expires, it will probably be sufficient to pick out for re-assessment the villages in which the cultivated area is known to have largely increased, or to which new income has accrued, such as the profit of slate quarries, &c. These will be very few, and on all the rest, if prices continue to rise, a uniform increase of say 20 per cent might be imposed, leaving any objecting village the alternative of claiming a re-measurement and regular re-assessment.

J. B. LYALL,

Settlement Officer, Kangra District.

July 30, 1872.

^{*} See the particulars given under head of distribution of property among tribes and average size and assessment of holdings; also the general statement of area and assessment in the appendix. I will give here a few instances to show the rate at which a few exceptionally fertile plots are assessed:—

A plot in manzah tirroh called Prini pays at rate of Rs. 8-10 per acre; another in manzah Chari at Rs. 9-5; one in manzah Johal, in táliqa Santa, at Rs. 9-3; and one in manzah Suláh, taliqa Palam, at Rs. 8-10 per acre. All these are plots of rice land of from five to ten acres in extent. Again, in the Haldun a "kola" or plot of ririgated land, called konan, pays at Rs. 10 an acre. In Kulu even land can be picked out which is rated at Rs. 9-9-0.



सद्यमेव जयते

APPENDICES.

सन्यमेव जयते

Statement of Khálsa und Lákhiráj area and jama, and increase three Political jágírs of

1		2	3	4	5	6	7	8	Ð	10	11
NAMB (FARUAN				Area by pre	escut mea	ssurements.	<i>J</i> ,	ama by Neu	Papers.	Ab	1.
		Number of manzahs.	Number of tikas.	Khalsa.	Jägir and maáfi.	Total.	Khâlsa.	Jágir and maáfi.	Total.	Khálsa.	Jágir and maifi.
Kárpár		191	841	2,94,546	32,384	3,26,93 0	1,07,854	17,320 0	0 1,24,674 0 0	15,181	1,897
Kángra	.,-	231	1,973	6,16,757	61,324	6,78,081	2,29,170	49,916 11	6 2,79,986 11 6	56,809	13,265
Derah	,	101	1,085	2,45,754	6,184	2,51,938	1,12,017	6, 198 0	0 1,18,215 0 0	9,693	829
Hamirpür		59	1,789	3,05,306	48,212	3,53,548	1,09,469	2,779 11	3 1,32,248 11 3	2,451	416
TOTAL		582	5,688	14,62,363	1,48,134	16,10,497	5,58,010	96,214 6	9 6,54,224 6 9	84,184	16,407

No. I.

and decrease of Khálsa jama of Kángra Proper, exclusive of the Nadaun, Stha, and Goleir.

12	13	14	15	16	17	18	19	20	21	22	23
<u> </u>	!	1		DE	TAIL	OF A	REA.		'		·
ULTIVAT	ED.					U	CULTIVA	cted,			
				Roads,	nalahs,	•Minhai	of		Khare	tars.	
Baro	eni.	Tot	a I.	river, abadi	kul, &c.	fields,	tors,	Dakhil	bachh,	Kharij —	bachh.
Khálsa,	Jágír and maáfi	Khalea.	Jagir and maafi.	Khalsa,) Jigùr and maafi.	Khálsa.	Jigir and maaff.	Khálsa.	Júgir and mædfi,	Khálsa.	Jágírand maáfí.
85,075	12,369	1,00,256	15,206	4 1,745	2,295	7,000	718	18,532	1,788	25,504	1,521
46,604	11,255	1,03,413	24,520	27,159	3,946	1,434	2,800	27,678	1,211	10,512	4,291
91,704	4,035	7,01,297	4,864	43,218	1,039	1,649	15	28,122	30	916	98
1,05,980	24,586	1,08,431	25,002	22,393	4,602	2,783	2,828	24,707	489	13,875	4,852
3,29,36 3	53,185	4,13,497	69,592	1,34,515	11,882	12,866	6,861	99,080	3 468	50 807	9,964

İ	24	25	26	27	28	29	30	31	32	33	34	85	
		DET	AIL O	F A	REA.								
		τ	NCULTIV	ATED.			INCREASE OF DECREASE OF KHALSA JAMA,						
	Other	Waste uncul	cultu	rable	Total u tivat	ncul- ed.						1	
NAME OF PARGANAII.	Shamlat	Tikah.	Shamlat Deh				-	1			Differ	ence.	
	Kháka.	Jàgir and maáfi,	Khals a.	Jágir and maáfi. Khálsa.		Jagir and maafi.	Khalsa jama at last Settlement,	Khálsa jama now.	Decrease.	Increase.	Decrease.	Increase.	
Nårpår	79,621	7,051	21,888	4,153	1,94,2 90	17,178	1,05,312	1,08,354	8,450	6,492	3,450	3,042	
Kàngra	1,26,631	15,641	3,1 9,080	8,915	5,13,844	26,804	2,46,657	2,29,170			17,487		
Derah	33,701		86,751	138	1,44,857	1,320	1,12,065	1,12,017	1,585	1,537	48		
Hamirpúr	1,32,455	10,969	662	•••	1,96,875	23,240	99,961	1,09,606	130	1,403	••	778	
Totat,	3,72,408	33,661	3,79,231	13,206	10,48,860	78,542	5,63,995	5,55,147	80,389	4,301	2,688	••	

No. I--Concluded.

36	37	38	39	40	41	42	43	44	45
Cin		NCES OF	THE	KHALS	а Јама.	ABLE W	ATE OF C TASTE IN UMNS 25, AND 28.	CLUDED	
Total number of proprictors and tenants.	Total No. of ploughs.	Total No. of cattle.	Total No of sheep and goats.	On Khalsa cultivated area.	On Khálsa Total area.	Khálsa.	Jágir and msáfi.	Total,	emarks.
87964	18,380	68,698	30,543	1 1 4	0 5 10	20,097	2,427	22,524	cland, but the whole
88,319	24,383	62,051	38,883	2 3 3	0 5 11	26,881	3,412	30,293	more or less rent-fro is in jugir. A better nassigned,
5 8,331	13,361	84,938	83,639	1 3 8	0 7 3	16,063	314	16,377	very village contains liere a whole village jama, assigned and u
48,215	19,023	1,41,924		1 0 2	0 5 8	27,862	4,681	82,548	area is deceptive. It is a Klubs, except we divide by it the total
2,32,829	75,147	3,57,611	3,67,1 63	1 5 7	0 6 1	90,903	10,834	1,01,787	The rate on Khalka total area is deceptive. Every village contains more or less reni-free land, but the whole unoccupied waste is recorded as Khalka, except where a whole village is in jugir. A better way to get at the rate on total area would be to divide by it the total jama, assigned and massigned.

Statement of Khálsa and Lákhiráj area and jama, increase and N. B. - Wazirt Rúpi is not included.

1		į	2	3	4	5		6	7		8	9	10	11	
											_			DE.	TAI
						JA	ia I	NEW	PAPERS	١.					ARE
											-				CUL
PARGA	.n a ii				áon).							R	úp a.	Bar	hal.
			No. of Kothis.	No of Phatis	No. of villages (gráon).	Khalsa.	Fig	Jagir and Madi.	TOTAL			Khálsa.	Jagir and Maaff.	Khalsa.	Jágír and Maáfi.
Kulu	••	••	17	71	450	27,588	8 0	12,000	39,588	8	0	2,646	1,214	11,797	4,861
Seoráj	٠.	•	25	82	760	23,112	0 0	4,440	27,561	0	0	810	195	9,671	2,190
Total	••		42	153	1,210	50,700	8 0	16,449	67,149	8	0	2,956	1,409	21,468	7,051
Láhoul		••	14		185	2,150	0 0	909	3,059	0	0	1,999	1,097		
Spiti	٠.	•••	5		43	753	0 0	1,056	1,800	0	0	1,119	65		,
Total		.,	19		228	2,903	0 0	1,965	4,868	0	0	3,118	1,162		
POTAL TAR	(SIL		61	158	1,438	58,608	8 0	18,414	72,017	8	0	6,074	2,571	21,468	7,051

No. II. decrease of Khálsa Jama of Kulu, Seoráj, Láhoul, and Spiti.

				=====		, -					z.
12	13	14	15	16	17	18	19	20	21	22	23
FA	REA										
	ED (M./	KBUZA).								
VATED	•				UNCULTI ihai	VATEO.				1	
Tot	tal,	Khil, jur, K Bu	Ban- hurij, hh.	et fi bii ban	elds r	Gàla Ph	in and iùt.	Tot	aI.	TOTAL ARM. POSSESSED	
Khálsa.	Jágir and Maúfi.	Khálsa.	Jagir and Maifi,	Khálsa.	Jagir and Maaft.	Klalsa.	Jágir and Madfi	Klidisa,	Idgir and Madíi.	Khálsa,	Jagir and Madfi.
14,443	6,075	1,224	400	892	655	207	18	2,383	1,076	16,826	7,15
9,981	2,385	620	362		M	88	4	658	366	10,630	2,75
24,424	8,460	1,844	765	892	655	305	22	3,041	1,442	27,465	5,90
1,999	1,097	,				748	427	748	427	2,747	1,52
1,119	65		.					.,,	•••	1,119	6
3,118	1,162	,				748	427	748	427	3,866	1,58
27,542	9,622	1,844	765	892	655	1,053	449	3,789	1,869	31,831	11,49

v. <u>10. 3355</u>				,							
	24	25	26	27	28	29	30	31	32	23	3-1
		NOCO	בבב ניניטכ	ED.	TAIL WASTE (I	BANJAR	REA.		INCRE	ASE ON DEC	REASE
PARGANAU.	Uni ture wa		1	nur- le		ita i ,	Total area	ı, possessed ossessed,	Sett		
	Khalsa.	Jagir and Ma	Khálsa,	Jigir and Mahli.	Khálsa,	Jágir and Maáfi.	Khalsa,	Jágír and Maáfi.	Khálsa jama at last ment,	Khaka jama now.	Decretate ,
Kulu	,,,				4,07,537		4,24,363	7,151	25,516	27,588 s	0 238
Seoraj					3,54,930		3,65 ,560	2,751	22,908	23,112 0	0
Тотац					7,62,467		7,89,982	9,902	48,424	50,700 8	0 238
Làhoul					10,52,965	3,50,380	10,55,712	8,51,904	2,200	2,150 0	0 50
Epiti					13,42,816		18,43,035	65	753	753 0	0
TOTAL					20,95,781	3,50,380	23,99,647	3,51,969	2,953	2,903 0	0 50
TOTAL TAHSIL					31,58,248	3,50,380	31,89,579	8,61,871	51,377	53,603 8	0 288

No. II—Concluded.

35			86	37	38	39	40	41	4	12			3		44
of Ki	RAI	1.8.4	JA	ма.	Circ	UMSTA VIL)	NCES OF	тпи	Kı	[A]	LSA	. J A:	M A		
noreage			Decrease.	Tursease.	Total number of proprietors and tenants.	Total number of ploughs.	Total number of cattle.	Fotal number of sheep and goats,		On Khalsa cultivated area,			On Khalsa total area.		REMARKS.
<u>.</u>	: 	<u> </u>	Ď	i i	T _o T	ů —	- £			00			u u		
2,100	8	0			11,764	4,009	24,151	47,900		14	в	0	1	0	he fact is In Spiti e per acro eil waste ught to be
204	0	0		204	13,453	4,126	19,337	29,086	2	5	0	0	1	o	not accurate; t' under-estimated ed; the real rat rea is deceptive; about a third of,
2,304	8	0		204	25,217	8,135	43,488	76,986	2	1	2	0]	0	This, I believe, is not, and I believe the field is assign in Khalasa, total and impoint of factors. Khalasa kothis
		- 	50		1,777	560	2,726	16,798	1	1	2			-	than in Kulu. Than in Kulu. The substance of sor acre. The rate on acre. The rate on is of Láhoul.), but sof Láhoul.), but sof Láhoul.), but sof.
					1,055	296	1,800	1,600	0	10	g				comes out higher rea was ascortain alsa; part of th sees ten annas per t'in the jugir koth numerous ente-fre Il human purpose
			50		2,832	856	4,526	17,393	0	14	10	•••			The rate per acre in Scoráj comes out higher than in Kulu. This, I beliere, is not accurate; the fact is that this Soráj almost the wiole area was ascertained by appraisament, and I believe under-estimated. In Spiti the Kháisa area is not pure Kháisa; part of the Revenue of each field is assigned; the real rate per acre raries from one rupee to two rupees ten annas per acre. The rate on Kháisa, total area is deceptive; all waste and its considered Kháisa (except in the jigir kothis of Itáloult), but in point of fact about a third ought to be considered to the americas enerf-ree holdings in the Kháisa kothis. Moreover, the greater part of the waste is uscless for all human purposes.
2,304	8	0	50	204	28,049	8,991	48,014	94,379	0	15	1	0	0	3	The rafe that in Seoraj s the Khaisa are raries from on land is considered considered to b part of the was

APPENDIX No. III.

Note of passes over the three great mountain chains in the Kángra District.

1. Between Boh and Lánodh the outer Himalaya or Dhaolá Dhár divides Kángra Proper from Chamba, and is crossed by the following recognized passes:—

Name of Pass.

REMARKS.

- 1. Bowár ... Between Boh, in Kángra, and Basú, in Chamba, low and easy.
- 2. Bálen ... Between Dárení and Peúr, easy.
- 3. Gájeo alias bag kí joth, or Bhím

Sutárí Between Karerí and Kotí; one place in the road somewhat difficult and dangerous.

- 4. Indrár ... Between Dharmsálah and Chinotá. Early in the year the frozen snow near the top is rather steep, otherwise easy.
- 5. Kúndlí kí joth ... Between Kaniárah and Chinotá. This pass is said to have been one of the easiest, and much used in old times by foraging bands from either side of the pass; hence the rájahs of Chamba, some generations ago, made it penal to use it, and the Caddís still understand that its use is prohibited.
- 6. Toral ... Between Nirwánah and Chinotá. A high pass not praeticable till towards the autumn; only used by a few shepherds.
- 7. Tálang ... From the head of the Boner river, between Narwánah or Jiya and Traitá. Very high, but not difficult.
- 8. Singhár From Kandí to Dewál. Rather high and difficult.
- 9. Satnálo ... From Bandlá to Bárá Bánso. Rather high and difficult.
- 10. Wárú ... From sources of the Awá, in Bandlá, to Bárá Bánso. Easy.
- 11. Súreh From Lánodh to Bárá Bánso, low and easy.

Of the eleven passes, one, *i. e.*, the Bowár, can be crossed by unladen mules or hill cattle; the others are only practicable for men or sheep and goats. All, except the Torál Pass, which is used only by shepherds, are crossed in the spring or autumn by the Gaddí families, who make a practice of spending the winter in the Kángra valley. The highest, viz., the Tálang, must have an elevation not far short of 16,000 feet, and the lowest of little less than 13,000 feet.

- 2. From Lánodh to the point on the border of Kulu where it makes a sudden bend southwards, the outer Himalaya divides Bará Bangáhal from Chhotá Bangáhal, and is crossed by the following passes:—
 - 1. Thamsár ... Very high, but incline on both sides gradual: cattle cross in the early summer, when the snow is still deep.
 - 2. Gaurí, alias Makorí, High but easy.
 - 3. Makori ... Ditto.

All these three passes must exceed 15,000 feet in height. They are used by the Kanets of Bangáhal and by the shepherds who graze their flocks in Bangáhal in the summer. They are closed for six or seven months in the year by the snow.

- 3. Between Chhotá Bangáhál and Kulu; the outer Himalaya is crossed by two passes:—
- Gorá lotnú ... From Bizling, in Kothí Sowár, to Kakrí, in Kothí Horang. Rarcly used except by shepherds, and very difficult until the snow is well melted, about 15,000 feet elevation.
- 2. Sárí From Mílán, in Kothí Sowár, to Sumálang, in Kothí Mángarh. Open from early in May. An easy pass, about 14,000 feet elevation.

In former days, when Bangáhal formed part of the Kulu principality, communication between Kulu and Kángra was mostly carried on by the Sárí Pass; the constant feud between Mandí and Kulu obstructed the lower roads.

Between Mandí and Kulu the outer Himalaya is a comparatively low range, wooded up to its summit, and passable at all points except where it runs into bare rock and precipice.

The only passes which deserve to be mentioned are the Búbú and the Bajaurá Passes, which have an elevation of about ten thousand and eight thousand feet respectively.

The old high road from Kangra to Kulu crosses the latter, and within the last three years a shorter and better road has been made over the former, which will, however, always be closed by the snow for two or three months in the winter.

4. The Bará Bangáhal ridge, which divides Kulu from Bará Bangáhal, can be crossed late in the year, near the head of Phijrám river, above Kothí Kakrí in Kothí Horang. It is a high pass over 17,000 feet in height, but not especially difficult in other respects.

Until I had occasion to use it, to avoid a great detour in marching from Bará Bangáhal to Kulu, it is said to have been unexplored, except by a certain Gaddí shepherd.

"Kálí Hín," or black ice, a name taken from a sheep-run on the Bangáhal side, is the name for the pass which suggested itself to the people who accompanied me,

5. The mid-Himalaya chain, which divides Láhoul and Spiti from Chambá, Bará Bangáhal, Kulu, and Kanáwar, is crossed by the following passes:—

1. Kuktí ... Between Jobrang Kothí, in Láhoul, and Kuktí in Barmour of Chambá, about 16,000 feet elevation; rather steep near the summit, and the glaciers on both sides cut up with crevasses, but otherwise not difficult.

2. Asá or Asákh, called in the maps the Bará Bangáhal Pass

Bará Bangáhal Pass Between Kothí Ghúsá, in Láhoul and Bará Bangáhal. A difficult pass, seldom used; probably about 17,000 feet elevation. Very steep; frozen snow on the Láhoul side.

- 3. Nílgáhar ... Between the rayine of that name which divides Kothís Ghondlá and Ghantál in Láhoul and Bará Bangáhal. Has hardly ever been used, but is said not to be more difficult than No. 2.
- 4. Rohtang ... Between Koksár, in Láhoul, and Palchán, in Kothí Minálí, of Kulu. A made high road runs over this pass, and is practicable for laden mules and ponies; only 13,000 feet elevation.
- 5. Hamtá ... Between Hamtá, in Kothí Jagatsúkh, of Kula, and Chatrú, a camping ground opposite Púráná Koksár on the Chandra in Láhoul. Easy, except at the summit, where incline steep, but even there a "ghúnt" can scramble over with some difficulty, probably under 15,000 feet elevation.
- 6. Rúpí ... Between Rúpí, in iláqá Pandrá Bís, of Kanáwar, and Pín Kothí, in Spiti. About 17,000 feetelevation. Very steep; badroadon Bisáhar side below the highest halting place. The men of Pín barter salt, borax, &c., for iron with the "Bisáharís" at the upper halting place, which is a small plain.

- 7. Bhábeh ... Between the Bhábeh valley, in Kanáwar, and Pín Kothí, in Spiti. An easy pass, practicable for unladen ghúnts, and used by traders. About 17,000 feet elevation.
- 8. Lipí ... Between Lipí, in Kanáwar, and Pín Kothí, in Spiti. About 18,000 feet elevation. Said to be easy, but not used for more than a hundred years, as use prohibited by the rájahs to prevent forays (see Gerard).
- 9. Mánírang... ... Between Mání, in Spití, and Sangnám, in Kanáwar, according to Gerard 18,612 feet elevation. Much snow; road bad on Kanáwar side in some places.

Of these nine passes the only important one, as a high-way or trade road, is the Rohtang.

This is a remarkably low dip in a very high range; though the pass is only 13,000 feet high, the sides rise to 15 and 16,000 feet; and within twelve miles to the right and left are peaks over 20,000 feet in height.

The high road to Leh and Yárkand from Kulu and Kángra runs over this pass.

The Hamtá Pass is important, as the shortest road from Kulu to Spiti. A certain number of Kulu zamíndárs also go by this route to Spiti in the autumn, and there meet the Tibetan traders and barter. The Spiti people only come to Kulu when they have Government business.

The Kuktí Pass is used by the greater number of the Gaddí shepherds from Kángra and Chambá who graze in Láhoul. A few Gaddís who trade towards Leh and Yárkand also use this pass.

Láhoul is shut off from the rest of the district by the fall of snow on the passes, from some time in November till the end of April.

The Rohtang has some times been crossed in December, but it is dangerous, except in settled fine weather, to cross it at the end of October. In October 1863 a gang of Kulu men were caught in the pass by the icy wind, known as the Biáná, which often precedes or accompanies a snow storm, and seventy-two died of the cold. Other accidents have happened before and since to small parties. It will be seen that there is no known path over the mid-Himalaya between the Hamtá and Rúpí Passes, which must be about 75 miles apart measuring along the ridge; as far as I can discover, the only point in this long stretch which has ever been crossed, lies between the head of the Chotha Shigri ravine on the Chandrá, in Láhoul, and the ridge which divides the Malána valley from Manikaran, in Kulu.

Some years ago certain shepherds from Seoráj in Kulu were in the habit of crossing the range here on their way to graze in Láhoul, but they say that the road has become dangerous, if not impracticable, owing to breaking away of part of a glacier. There is no tradition even of any one having crossed direct from Kulu to Spiti; and from the great elevation, great breadth and rugged character of the range between these countries, it is certain that any route which could be discovered would be too difficult to be practically of use. To get to Spiti from Kulu you either go round through Bisáhir territory and over the Bhábeh, or cross by the Hamtá or Rohtang Passes into the valley of the Chandra in Láhoul, and thence over the Kanzam Pass into Spiti.

The latter route, which is the ordinary one, involves four days marching through uninhabited wastes. Both routes are ordinarily closed by heavy snow from some time in October or beginning of November till late in May. It is, however, possible to get into or out of Spiti in the winter after the snow has bridged the river by a route along the bed of the Spiti river. By this road the lower part of Kanáwar and the plains of Tibet can be reached by travellers in the depth of the winter.

- 6. The western Himalaya, which divides Láhoul and Spiti from Ladákh and Chinese Tibet, is crossed by the following passes:—
- 2. Bárá Láchá ... From Dárcha, in Láhoul, to the Rúpshú country in Ladákh: elevation 16,500 feet according to Cunningham; and some 250 feet less according to survey.
- 3. Tákling Lá or Pass From Kiotú, in Spiti, to Rupshú country in Ladákh, probably about 18,500 feet elevation.
- 4. Párang Lá or Pass From Kibbar, in Spiti, to Rupshú, in Ladákh, elevation 18,500 feet according to Cunningham.

I have heard of another pass more to east than the Párang Lá, which was used by smugglers in former days, but is now completely disused and forgotten. The very steep and rugged character of the passes noticeable in the outer Himalayas, disappears in the Trans-Himalayan country, where the mountains are not exposed to heavy falls of rain.

All these four passes over the western Himalaya can be crossed by laden yaks and ponies, and there would be no difficulty, as far as levels are concerned, in making an excellent cart-road over the Bárá Láchá. In May, when the direct route over the Bárá Láchá is closed, travellers to Leh often go over the Shinkál; the crest of the latter, though higher, is very much narrower, and a push across the high ground can be made in a single march.

APPENDIX No. IV.

A glossary of words peculiar to the district, or not in common use in the Punjab, likely to be useful to any one having to deal with the rural population:—

Initial letter.	Word.		Meaning.
Д.	Akar .		Free of "begar."
	Atiálá .		A platform of masonry under or round the trunk of a tro
	Adhámán .		Half a ghumáo, or half of any area (Kángra).
	Alked .		Carclessness, indifference; adj. alki.
	Aditú .		Tenant paying half of gross produce to proprietor. (Pálam
	Andrári .		A place in front of a house to keep fuel and grass.
	Abrú or Habrú .		Land in small plots among big stones or boulders, difficuto plough, generally sown with mah, &c. (Dehra).
	Aulá or Aulká o Challá.	or	Ditch behind land or house to intercept and carry off drainage from hill above; also a drain to carry off water from field.
	Adhsálí .		A person sharing the landlord's share of grain and paying half the revenue.
	Anjaná .	•	Sorting or sifting apart two grains.
	'Ahar or 'Ahr		Small duct or water channel.
	Amar .		The heavens : Amar pakka,—a red sky.
	'A1 .		A hole or pool, or deep place in a stream.
	An .		Hail; Gaddls call it akhánet or kharet.
	'Alá or' Alán .		A rope bridge, also called jhula, or, in Tibetan, chagzam,
	Andrár or Undrár .		A house yard or enclosure; a term applied to the commenclosure in which many houses of same family stand
В.	Bihák or Bhíyák Baisák or Baiták,	or	Place where cattle sit after drinking, or in heat of t
	Ballá .	•	Level land on side of a river.
	Bat .		Foot path or road.

xvi

APPENDIX No. IV—continued.

Initial letter.	Word.	Meaning.
В.	Balhri or Balhí, or Balrí.	A small meadow or field on side of stream.
i	Bárach or Bárch	A hedge-row, beyond hedge of trees and bushes.
	Beskí	Watching the grain from time it is cut till the grain is divided between proprietor and tenant. The watchman is called the beskú.
	Basikti	A tenant located on the land.
	Bain Baúli or Baurí	A covered spring.
	Baunch	A thicket, or impenetrable place. (Derah).
	Bári or Banni	A small grove of trees planted thick.
	Bei or Bén or Beyn	Small arm or branch of a stream or river.
	Behí	Spur or small ridge running out from a hill (Gaddí).
	Bikhrá	Rough, difficult; applied to a road or hill side.
	Bhúhálú	A shed in which chaff, i. e., bhúsá or bhú, is stored.
	Bhéth or Bithlí	The steep side or bank of a field, plateau or bill.
	Bharau	A small hut where water is kept for travellers.
	Bír	Ridge or border of a field.
	Báhndól or Behndol	Cultivated; in Nurpur Badhun also used.
	Básí	House, dwelling place.
	Bohár or Bohr	The garret or room under roof of a house.
	Bateráh	Stone-maker.
	Besná	To sit.
	Bihág	Dawn. Bárri Bihág, at early dawn.
	Biht	A plank.
	Birhí	Fish-hook.
	Bharti	Measurement entry or record.
	Bharaun	A fee paid to the man who divides grain between proprictor and tenant.
	Bhikar	Clods. Bhikkar bhándna, to break clods with a mallet as in rice fields.
	Bhattan or Bhakrain	The mallet for clod breaking, also called Ketela.
·	Bobo	Sister.

xvii

APPENDIX No. IV—continued.

Initial letter.	Word,	Meaning.
В.	Barelii	Fallow for whole year.
	Búndrí or Búndrál	Matting of rice straw.
	Bihotrí	Married woman.
	Balrú	Small piece of waste among fields.
	Báhaj or Báhj	Ploughed land ready for sowing.
	Biorá	Detail.
	Botí	Brahman cook,
	Batwál	The village messenger and watchman.
	Bonkrí	Broom.
	Battar	Moistening of land by irrigation or rain, necessary to make it fit for plough; also applied to the proper time for ploughing land.
	Barral	Beam on which the ceiling or floor of upper room is supported.
	Bihí	Raised place to sit in front of a house under overhanging roof; also called atli.
	Bhatorú	Broad cocked with amlera or sour flour to make it rise. All the Paharis eat Blattoru in spring and summer. In winter they generally cat unleavened bread, which they call Poli.
	Bhujá	Ság or greens.
	Bunh or Bunhé	Down wards or below. Bunh or Jhik jáná is to go down. Fita chalna is to keep along a hill side at same level. Upridá jáná is to go up. In Kulu Ujeh is above.
	Biáva	The icy wind met on the passes at some seasons.
	Bhiyát	Partner,
	Behí jána	To sit down. Behíján, be seated.
	Banj-pá-dená	To put out of caste.
	Biyál	A level grassy plain, generally on river bank, used in Kulu and Chamba.
	Bíj Battàr	Recovery of seed with interest, out of the harvest heap; ordinarily it is recovered at the rate of four to three tirehoka, or five to four chapancha on the seed actually sown.
	Birní Torní	Weeding the wild rice in a rice field, or rather plucking the heads, when unripe, to prevent the plant from seeding itself again.

XVIII

APPENDIX No. IV-continued.

Initial letter.	Word.		Meaning.
В.	Bilrú	•	The head of a gharra, sometimes used in distribution of canal water as a measure.
	Barra Badd	***	Λ descriptive term applied to a big field in which some crop is standing. Literally a big mow or reap.
	Bájé		Without.
	Batolná		To collect, gather together.
	Barotuwála		A porter (Kulu),
	Bakharn á	•••	To separate, put apart.
	Bhatoná		Mad, insane.
	Bakhárí		A fire-place in wall.
	Bhába	•••	A word applied to the rent or tax of a sheep-run, common- ly used in Chamba.
	Bhátí		A rent-free grant to a Brahman.
	Búnár or Banár	•••	(Gaddi). A thick oak wood. So Barhuni is a thick wood of the Bris or Rhododendron; Kelár, a cedar forest; "Khrangrela," a thicket of snow Rhododendron.
	Bowál		A shephord.
	Bhed	•••	A ewe sheep; Lar, a ram. Dongwar, a cut male under four years. Bikanu, a ditto over four years. Urnu, a lamb under six months. Dotri, young ewe which has not yet lambed (Gaddi).
	Bakri		(Gaddí) a she-goat. Towát he-goat. Cheilú or cheli, a kid Patlu, young male up to two years. Pat, young female. Charrara, a cut male.
C.	Chip		A fish trap of bamboo, or osier under a weir in a stream.
	Chobhí		The race of a water-mill by which water escapes.
	Charándh		Grazing ground.
	Chanát or Chinát		A paved road or flight of paved steps down a hill side; also called an okhwál.
;	Charetar	•••	A fuel yard or place where the stock of fire-wood is piled up.
	Chitrerá		A painter from chittar, a picture;
	Chik		Soil, ground,
	Chakotá	***	Fixed rent or assessment generally used where it is part in kind, part in cash. Utkara is another word for same thing.

xix APPENDIX No. IV—continued.

Initial letter.	Word.		Meaning.
C.	Cho		A water-fall. In low hills, the bed of a torrent.
	Chichar-	•••	Debris,
	Chárá		Stepping stones in a stream; peindi also used,
	Chaletu or Chal	letá	Stubble or straw of Indian corn.
	Chifalá		Slippery, as of a hill side or any thing hard to hold.
	Chambh	• • •	The high bank or cliff of a river.
	Chan		A house, originally applied to roof of grass; but in spcaking, to any dwelling house.
	Chanún	•••	A hole made in the border of a field to let out water above a certain depth (Palam).
i	Chakir or Chekh	•••	The line of division which divides one man's share of a field from another.
	Cheb		A turf used to stop a gap in bank of field, canal, &c.
	Chandna rerna	•••	To take out and sift as is done when grain is taken from the family store-chest preparatory to use.
1	Chatt	•••	Stone or wooden trough for cattle to drink out of.
	Charoliya		A style in hedge of field, called Langáná elsewhere, Núrpúr.
	Charoli		A bamboo round wicker tray deepening towards middle.
	Cholyálu		Hindú kitchen or room of the chúlá ; also called Rissiálú.
	Channa	•••	Side or side wall of a house as opposed to pichwara, back of ditto.
	Chobku		Trap door in ceiling leading to upper storey by ladder Núrpúr.
D.,	Dhúri	٠	Thick mist or cloud.
	Dhanak		Rainbow; Gaddís call it pappan.
	Dal		A lake. Tál also used.
	Dhár	•••	A high range or upper part of such range; also used for a sheep-run.
	Dodhár	•••	House occasionally lived in to cultivate land to a distance from real house; also applied to house where cattle go to graze on certain hills.
	Danga		Wall of loose stones.
	Dhonitar or Dhur	khál	Dhobi's ghát, or place for washing clothes.

APPENDIX No. IV—continued.

Initial letter.	Word.		Meaning
D.	Datha, Sitan ki		A bundle of pressed sugar-cane used for torches or for fuel
	Darátí		Sickle, called dátí in plains.
	Diwári		Little door or passage through wall,
	Daroi or Drohi	•••	Dóhái or appeal to any one.
	Dhakh		$oldsymbol{A}$ morsel.
	Dhowar or Dohar		Dofuslí, as opposed to Básand ; applied to rice land in which wheat sown to be followed by rice: when left fallow, would be called Básand.
	Dohru		Λ ladle for oil, glú, &c.
	Dhak		A thick mat for sitting, made of plaited pressed sugar-cane, ordinarily called Binná.
	Dhag or Dag	•••	A precipice.
	Dháng	•••	A flail or rather stick used to thresh corn.
	Dhánu	•••	Rice land.
	Dîp or Dap		A fish trap, consisting a of basket with small hole at top; bait is put to draw fish into it.
	Den		Witch; Dugar is a sorcerer, or male witch.
	Dhari	•••	Plaister shelf, on the inside wall of a house; also called Lakhela or Tak.
	Datiálu	***	Light early breakfast; also called Nowári towards Núrpúr. Dopahri is the next med. Then Kalár, which answers to our lunch, and, lastly, Sunji-ki-roti or supper.
	Dhihálu	,	A small carthen pot, big one called Hándi, middle sized, Hándi. The Dhihálu used to carry small presents of curds, ghí, &c., which a man takes to a friend or patron's house when he goes to visit him.
	Dærún or Drûn		A weight equal to eight Thimís.
	Dhol	•••	Ek Dhol. A term applied to a turn of the whole water of a kul; "it is my Dhol." When water is divided, term would not be used. Dhol dena, to divert a stream into another channel.
	Dandál	•••	A kind of wooden plough used after the ground has been ploughed once, and smoothed by a mace, the clods are again broken and smoothed by a mace.
	Dang	•••	A band or embankment in a stream, to turn water into a canal.
	Dwatan or Dehl	•••	The beam on floor between door-posts on which door shuts.

xxi
APPENDIX No. IV—continued.

Initia letter.	Word.		Meaning.
D.	Dotli		A term used in Kulu to describe the grazing grounds round the villages. Rirra also used.
	Drabbar		A smooth grassy place or lawn. Drap is a species of grass.
G.	Gáhr		The sides of the high Himalayas, from the upper limit of forests down to the grazing ground about the highest villages, are often spoken of as the Gáhrs. The word is also used for a sheep-run in such localities.
	Garakha		Thunder.
	Gásh		Heavy rain (Kulu).
	Ganna		(Adj), thick or close, as of a wood; opposed to birla, scanty or scattered.
	Ghalé a		A dip or depression in a ridge.
	Gupha	•	A grotto or cave scooped out of solid rock. Kud is a cave under a rock.
	Gár		A scar or slip of part of a hill side. Lhá also used.
	Gharúrú	***	A cradle on ropes which serves as a bridge. Jhúla also used for both this and rope suspension bridge.
	Garent		A glacier (Gaddí).
	Galen		Any place where rocks and boulders lie in masses one over the other; a moraine. (Gaddí).
	Golena or Golnán	•••	In Núrpúr, Makol. White clay used for plastering walls of houses; also called Chú Chik. The place where clay is dug for such purposes is called a Mithánná.
	Gohtl		Place where sheep are penned or collected for the night in the high ranges.
	Gohr		The real Gohr is the road by which the cattle leave the houses to go out grazing. It is the big road in and out of a hamlet, and runs between fences.
	Gohrál or Gohrán		Cattle-shed.
	Gohárá	.,.	The yard in which grass or straw is stacked.
	Ghandárá		The ruins of a house; the place where a house stood is called Garhána or Garhakara, if no walls remain standing.
	Gaddí		A sheaf, or man's load of rice in straw.
	Garoi		A worm.
	Galána	•	To speak or say.
	Guliát		Heads of sugar-cane, which are broken off and given to cows as food.

xxii

APPENDIX No. IV—continued.

Initial letter.	Word.	Meaning.
G.	Ganláha	A small chopper, with long handle, used to cut up the sugar-cane into lengths.
	Chona or Ghoena	To mount, ascend; Ghoigia, gone up.
	Gի á ո	A bundle of canes of sizes made up to be put in the sugar press at once. Gannedi Chán,
	Gahi	A recess or shelf in a wall; ala is the common term.
:	Greh	(Kulu) Evil influence or bad luck: hence aigar, unlucky; uncanny, c. g., it is unlucky to mention the cuckoo till its voice is heard.
	Ghachol	Confusion or erroneous account.
	Gála	Ek-gála páni, one allowance or share of water from a canal. Ek-gála ghá, one feed of hay for an ox.
	Gilra	A goitered man,
	Gatta	A sheaf (of corn), a faggot (of wood); a truss (of hay); a bundle of any thing wrapped in cloth is called a gat.
		A numerous class who make livelihood by buying corn in villages and carrying it on their backs into towns and selling it are called Gatárú.
н.	Hales	The halting place below a pass on the high ranges from which the push across the pass is made (Gaddí).
	Haler	Small place built to put ploughs in: also applied to day when neighbours join to plough one man's land, eating at his expense. Such service generally done in turn, or for a man of influence, or a friend (see below Jowáhrí).
	Hánda	Appraiser or Kan-karnewálá.
	Halári	Handle of ploughs.
	Handna	To trudge on foot.
	Horná	To stop, countermand.
	Habbar	A field or bit of cultivated land, generally has a depreciatory application.
	Hik	The chest, breast.
	Hallar	Illegitimate birth.
:	Hodh-karna	Ploughing over of young rice to destroy weeds, &c., or ploughing between rows of Indian corn.
1	Herna	To sec. Kaddi-herú? when did you see it?
	Hen	An avalanche or fall of snow. (Gáddi).

xxiii
APPENDIX No. IV—continued

Initial letter.	Word.	Meaning.
н.	Hent	A drift of snow in a gorge or ravine. (Gaddí).
	Hiund or Hiundhá	Winter, from Hiun, snow.
	Hoghár or Ughár	First ploughing. Jhel second ploughing; any subsequent ploughing called Siyan from sen, moisture, the object being to thoroughly mix wet and dry together.
Í.	Ibhán	Now.
	Iniche	This way. Uniche, that way.
J.	Johl or Johal	A long field or strip of low land sunk below the ordinary level.
	Júh	Waste land near house and home fields where the cattle graze every day.
	Johar	Marsh and waste land; moist with springs; when cultivated with rice, it is called nad.
	Jol	Long strip of land running between two banks or ridges of rock.
	Jáhlu	When, at the time when; táhlu, then; khálu, at what time.
	Jidh ári or Jidhiári	On the day when; tidári, on that day; kidári, what day.
	Jowárá or Jowári	A bee or alternate gathering of neighbours to do some farm work, such as lunái (reaping), nidái (weeding) on one holding. The proprietor finds food and drink, and sometimes music for all present; a bee to cut grass is often called a Kharodi.
	Jongra or Jongla	Yoke for oxen.
•	Jel or Jhel	Second ploughing of a field; first ploughing called Hoghár.
	Jindh or Jindhá	The stubble of corn in a field; also called kánki.
	Janás or Junás	A married woman.
	Jelá	Powerful from bodily strength or any other reason.
	Janna	Ek janna, a solitary man ; do janna, two men together ; kitnián jannián, how many women are there ?
	Jákat	A little boy; munu, also used; muni, of a girl.
	Jabrá, Jabri	Old man and woman. In Kulu, Kapru, Kapri.
	Jáhra	The handle of a spade or kodál
	Jagannu	Torch of pine or cedar wood splinters.
	Jathál or Jethál	Wife's elder sister.

xxiv

APPENDIX No. IV—continued.

Initial letter.	Word.		Meaning.
J.	Jheau	•••	Measure of grain, two sér kacha rice cleaned, two and a half sér ditto dhán.
	Jinjarárá	•••	Ceremony of second marrige of a woman.
	Joth	•••	A pass in the high Hamalayas; applied also generally to a great range.
	Jhúla		A rope bridge of any kind.
	Jugti		Carefully.
	Jikkar		A thicket or tangle of trees and bushes hard to pone trate (Gaddi).
	Jhajja	•••	A steep hill side overgrown with long grass, bushes &c., and hard to get along. (Gaddí).
	Jarri		Steady fine rain or drizzle.
К.	Kadhiáli		Carpenter's working shop; a Lohar's Harniáli.
	Káhkar	***	Land where kahi grass grows, as in belá on side or river.
	Kut		Land in jangal now and then sown.
	Kola		A ravine ; kopa also used by Gaddís.
	Kurh	•••	Cattle-shed in jangal.
	Ketal		The bed of a river consisting of sand and stone, no grass.
	Kaphar or Ku	pphar	Small pool of water in hollow.
	Kundali		A rice stack round in shape made of bundles; if of straw only, phalur, of grass, small, kunan.
	Kas		A square stack of rice in bundles.
	Kalar		Soil with a large mixture of sand (not applied to brackish land as in Punjab plains).
	Kawál or Akh	wál	Paved road, going straight up a hill.
	Kharetar		A plot of waste land reserved as a hay-field in the rains.
	Khoráti	***	Ditto, small.
	Khowárá	•••	Place whence the earth is taken for plastering the house.
	Khabli		A lawn, from khabbal, lawn grass.
	Khili		Uncultivated land, applied to land which has fallen out of cultivation.
	Kasi		A hand-full of corn or any thing else.

xxv APPENDIX No. IV—continued.

Initial letter.	Word.	Meaning.
K.	Kákal	Paper.
	Kánki	Straw of wheat.
	Kaju	Why,
	Karonk	Village watchman or messenger.
	Kanni	Along with.
	Kún	Who; kosra, of whom; kosbi, to whom; kosna, from whom (Kulu).
	Kotán	Where,
	Koki or Kutki	Whither. In Kulu, Oke, Koke Toke, here, where, there; Okena, tokena, thence, hence.
	Kotánki	Some place or other.
	Kochbi	Bag net with handle for catching small fish.
,	Kodál	A spade.
	Kouri	An earthen vessel for sugar-cane juice, oftener called handi or rasán.
ļ	Khál	A hollow or cutting made by water, big or little; khola or khai are words of similar origin applied to ravines, &c.
	Khetar	Big field,
	Khetru	Small ditto.
	Kahu	Half a Gaddí, or sheaf of corn given to village servants at harvest usually.
	Kohli	The canal watchman.
	Kian	Why.
	Kar	Rent or tax; a fee of four or five Thim's per topa which proprieters take from tenants share of grain is many places is called koroh or kar.
	Kotáli	A boundary pillar, also called Dehri.
	Khelothi or Kaloti	The grain which kamius, artizans, &c., get from the threshing floor.
	Khind or Khindolú	Counterpane or coverlet and mattress made of rags stuffed between cloth.
	Kowána	To call, summon.
	Kuri	A bamboo hook for raking together corn in thersing floor, &c.
	ļ	

xxvi
APPENDIX No. IV—continued.

$rac{ m In}{ m le}_{ m tter}$	Word.	Meaning.
К.	Khonái	Digging, as opposed to ploughing, which is not possible in all fields.
	Kasláná	To store up grain in straw.
	Konwi	The part of the high Himalayas above the limits of forests.
	Kúndlí	The part below the Konwi, in the upper forests. These two words only used by Rihlu shepherds; nigahr and gahr are the common terms.
	Keh	A place coverd thick with pebbles or small boulders.
	Kūd	A cave or hollow place under a rock. In Kulu called rowar.
	Kúnd	A pool or deep hole in a stream backed by rocks or a steep bank; if not so backed, it would be called an al.
	Khandhá	A flock of sheep or goats.
. L.	Láhru	Small plot of land attached to a house in which flowers, &c., are grown.
	Lakolá	An álá or nook in a wall,
	Lonáva or Lonáda	A reaper.
	Lonái	Resping.
	Lohálu	The share of a plough.
	Lári	Wife. Swáni or voti used by Rájpúts; Jo or Jun in Kulu; Cheori in Plách.
	Lárki	Kind of net for catching doves.
	Lonth	Branches of trees cut with the leaves on for making a dam in a stream or canal.
	Lohka	Small.
	Lhá	A scar or slip on a hill side In Tibetau, a demon or local divinity.
	Lá,	A pass in Tibetan.
	Leh	A crevasse in a glacier.
	Lohá	Us riri ki lohe men, beyond that ridge, in the dip behind it.
м.	Mánu	A man as distinguished from an animal, form of manukh.
	Máni	The big flat stone in front of a Bauli where people star to draw water, bathe, &c.

xxvii
APPENDIX No. IV—continued.

Initial letter.	Word.	Meaning.
М.	Marthiál	Place where dead are burn ; mantoru, in Kulu.
	Mehára or Mhenhára	The place where buffalos are tied up in the jungle; sometimes applied to the grazing ground.
	Míára or Máí	A big field roller, called sohága in low country.
	Minjhun	Me, to me. In Kulu mome, to me; monna, from me.
	Musná or Mohná	To steal.
	Mol	Long pestle for pounding rice in the okal or mortar of wood.
	Match	A kind of harrow without teeth, used to make soil into soft mud before sowing rice.
	Manj	In the middle.
	Malerná	To manue.
	Muál	Abuse.
	Megh	Rain, used generally by Gaddís, who distinguish steady drizzle or fine rain as Jharri or Saggi, and light passing showers as Burak.
	Malúndi	The captain or leader of a flock. A term used by Gaddi shepherds.
N.	Nadd	Marshy land.
	Naun	A bath or made reservoir, a spring.
	Nál	A bamboo stem or pole.
	Nadáva	Weeder,
	Nadái	Wceding.
	Nitha	Low.
	Niái	Spring harvest.
	Nakorh	Vent or passage for water from a field.
	Nachor	Water which escapes out of one field into a lower one.
	Náchár	A break or rush of water from one field to anothe
	Nanotar	Husband's sister's son.
	Nohári	Light early breakfast.
	Niorá	Vegetables.
	Niángná	To send on duty used of chaprasis or Begaris, Kuli &c.

APPENDIX No. IV—continued.

Initial letter.	Word.		Meaning.						
N.	Nehálná		To wait for.						
	Nasonch .		Unmixed, pure (of oil or other things).						
	Nigh ár .		Word used by shepherds to describe the grassy slopes on the high Himalayas above the line of forests, or a sheep-run in such localities.						
O. Ori			The real oris are small huts with yard in front, built by zamindars for Gaddis to put up in in winter for sake of manure. Ora is a small place built of few stones in the Dhars in which the young lambs or kids are kept.						
	Opáhú -		A tenant farmer.						
	Otar .	•••	Unirrigated.						
	Ogwárá -		Small garden plot in front of house.						
	Oru or Outu		Receipt which zaníndárs used to get from kárdár for revenue.						
	Ográkar .		A collector of debts, revenue, &c.						
	Odála .		Bark of a creeper used as string to fasten on slate roofing, &c.						
	Obri .	•••	An inner room as opposed to						
	Ován .		An outer room, door of which leads outside.						
	Ori .		The nursery of rice before it is planted out.						
	Or or ur .		The young rice plant grown in nursery.						
	Othla .		High.						
	Opráhna .	•••	Up, above.						
	Orli .		Fish trap of basket work set in passage in a dam.						
	Ongala .	••	The consideration paid to the owner of plough oxen lent on condition of payment of so much grain by borrower out of harvest.						
	Odh .		Land in the shade of trees in which little or nothing grows.						
	Olna .		To mix (as rice and dal) before eating.						
	Onehrna .		Over turn, pour out.						
	Oprerna .		To wave over the head; at marriages, or when a man comes home after a long absence, his relations do this with pice which they gave to a kamín, or in case of a sick man, do so with bread, which they throw to dogs, &c.						
	Odhí .		The feeding basket of a water-mill.						

xxix

APPENDIX No. IV—continued.

Initial letter.	Word,	Meaning.					
0.	Oghárna	To uncover, remove lid.					
	Opat	The whole of any thing; often applied to the gross produce of a field.					
P.	Pándol	The water-shed of a mountain, hill, or tract of country.					
	Pántor	A plank to turn off water from channel of water-mill. When not wanted, called chadol by Gaddís.					
	Phát or Parr*	An open grassy slope on the side of a big mountain.					
	Pattu	A small field. Patti, a field,					
i	Parál	Rice straw.					
	Paren	Goad for driving bulocks, &c.					
i	Ponái	Sifting grain from chaff in sieve.					
	Phaliá	Fath or passage through hedge round a house.					
	Parren	A handful of grain.					
	Pachotri	Five thimis per topa; a cess taken from tenant by pr prietor in some parts of Pálam.					
	Pand	Matting of bamboo or date leaves.					
	Pal or Peru	Large wicker bamboo receptacle for grain, cask-shaped.					
	Páind	The bottom of a field, as opposed to Tupálí where the water enters.					
	Patiáná	To sooth.					
	Parál	Outer door of house, leading from angan or inner yard.					
	Pakhala	Strange, ignorant of the country.					
j	Patráhná	To go bare foot.					
	Patákná	To clean, sift any thing.					
	Phakku	Threshing floor; the word is also applied to the fees of chaukídár, carpenter, blacksmith given thence.					
	Patán	Place of ambush in which to sit at night to shoot game on a tree or in a pit.					
	Púli	A bundle of corn (about eight sér kacha) given to kamíns at reaping time.					
	Panchi	A bird; Pakru also common.					
	Phraggara	Light (Adjective) as of dawn, or of a candle in a dark room.					

APPENDIX No. IV—continued.

Initial letter.	Word.		Meaning.
P.	Patta chogáí		Lit leaf-cropping; the term applied in Bará Bangáhal to the tax paid by shepherds for their sheep-runs.
R.	Rhon or Ron		A term applied to the dark hanging forests seen in high ranges, perhaps from Reh; the commonest tree in such localities (Gaddí).
	Ráng		A great mountain ridge.
	Rub		A sheep of over two years old; one over a year called doga; and a lamb, gab (Kulu).
	Rirri or Rirrah		Small ridge.
	Rubban	•••	Quicksand (dal-dal).
	Rakkar		Stony land or hard dry land.
	Raun		Place by house where cattle are tied up.
	Retar		Sandy land.
	Roru		Fixed assessment, lump sum.
	Ráhan or Ráhi		Ploughed.
	Rakhorar	•••	Mistress, woman living as wife without marriage.
	Rurpál	•••	An extra perquisite realized by the proprietor, generally one thimi in the topa, on gross produce.
	Rerrna		To exasperate; rera or rerka, a quarrel.
	Ruri	• • •	Heap of threshed out rice.
	Ríná		Steep, as of steep hill sides, snow slopes, or precipices.
S.	Seo	•	A bridge, chiefly used by Gaddís or Kanets.
	Saudh	•••	Level place near village where cattle stand or sit in heat of the day.
	Salhun or Salh		Place where the dead are burnt, also called martali, tirath, &c.
	Sappar		Rock or small precipice of rock ; Shafa used in Kulu.
	Suhra or Suhr, Sugal.	or	A spring of water. In Kulu Jáhrú.
	Sowárú	•••	A small plot of land in front of a house; if behind, called pichward.
	Sowáná	• • •	Buffalos' grazing ground.
	Sásan		Rent-free grant to an individual.
	Sairi		Autumn harvest.

xxxi
APPENDIX No. IV—continued.

Initial letter.	Word.		Meaning.
s.	Sath		The share of grain taken from cultivator by the State or a landlord.
	Sathoi		A man who appraises the sath, or landlord's share of grain.
	Sijja		Wet, damp.
	Silla	•••	Ear of corn.
	Sáng		A ladder; also called parsán or mánj.
	Sogi		Companion.
	Serná	,	To wet, moisten.
	Seri		A watering.
	Sin		A boundary. Tarsin, Trijunction point of three villages.
	Sír		A small running spring; in distributing canal water the word is used to express a measure of water about four inches square.
	Sulár	•••	Leather trousers, commonly worn by Rajpúts, &c. also called chamkar.
	Sag	***	A watering, usually applied to the one before ploughing for the rabi and last one in kharif.
·	Salri		A name applied to long strips of field lying low.
	Satbáhuk		A man excused heavy begár, but bound to carry messages, &c.
	Sagwár	•••	Irrigated.
	Sanghelna	raph g	To collect together.
	So		He; tera, of him; ehbi, to him; ehna, from him; plural ten tinhára, inonbí, innoná (Kulu).
T.	Tál		A tarn or lake; dal is commoner.
	Tarophlá	•••	Thick or tangled. A wood used to describe a division of land by which each party gets a separate share of each field, so that shares are much intermixed. Pattá vand and Gádu vand mean much the same thing. Telá vand means division into large blocks.
	Tithun	•••	In that place; jithun, in the place which; othun, in that place; kithun, where.
	Tujjun or Tijjun		To you, you. In Kulu, tobí, to you; tona or tusáná, from you.
	Tapri		Small shed or thatched house.
	Theni		Deposit of an article left in trust with another.

xxxii

APPENDIX No. IV—continued.

Initial letter.	Word.		Meaning.							
т.	Тора		Measure of grain; rice seven maunds ten sérs kacha, wheat ten maunds kacha.							
	\mathbf{T} hek	•••	A sheaf of wheat as made up for carriage form field.							
	Tarota	•••	A hole in ground or in bank where water has forced a passage; the word darádh is also used for same thing.							
	Tillá	•••	A peak or point of a hill.							
	Tondi	•••	Spring, i. e., the three warm months before the barsát or rains.							
	Thimi		Measure of eight sér kacha.							
	Thelu	•••	A block of wood which is fitted into an irrigation chan- nel, so that the water flows evenly over it. The water is then divided into several channels by pegs which fit into the block.							
	Tulah	•••	Testing, or settlement of account of any kind.							
	Tuli		Grass stalk.							
	Tap or Tapáli	•••	The duct or passage by which water enters a field.							
	Taren	•••	A high stool on which a man stands to winnow corn.							
	Tol	•••	A big boulder.							
	Tírath	•••	Properly a place of pilgrimage, but used for the place for burning the dead, which is also called martali in Kulu, mantori.							
	Táola or Taula		Quickly.							
	Tálna		To pick out, as weeds, &c.							
	Thákna		To forbid, stop from.							
	Tandan		Ice, or icicle (a Gaddí word).							
	Trangari	•••	A small bridge over a rivulet, called dipí in Láhoul.							
	Teinta	••••	A term applied in Kulu and Láhoul to a grassy slope or up land above the cliffs or precipitous hill sides which form the sides of a valley.							
Initial letter.	Name of bea	st.	Local names of wild beasts. English Meaning.							
В.	Brágh	**1	A leopard or panther; mirg is also commonly used; but is a term which applies generally to all big game.							
	Birthi	•••	A vampire, or sorcerer who takes the shape of a leopard to devour people.							
	Bálu	•••	A bear, rích also commonly used; gáhi or gái in Kulu where chidhá gái means black bear.							
	Brabbu	•••	The yellow bear : in Kulu called Ratta bálu or Ratta Gái.							

iiixxx

APPENDIX No. IV-Continued,

Initial letter.	Name of beast.	English Meaning.
в.	Bína	The musk deer ; Kasturá also used.
D. (Diklu	A marten eat.
G.	Go a	The scrow deer ; jingál also used, and yámu in Kulu.
	In (een)	The flying squirrel. The same name is used in Láhoul and Spiti for the mannet.
ĸ.	Kart	In Kulu, kort. The wild goat commonly called in books the Ther. The female is called meh or mohi.
	Khakkar	The barking deer.
N	Nábú	The Spiti name for the wild sheep; in books commonly called Burrel.
P.	Píj (peej)	The Himalayan chamois ; in books called gural. In Kulu it is called gurad.
	Pharraru	A hare,
S .	Seil	A porcupine.
т.	Tringol	Thex. In Lahoul and Spiti called Kin.
U.	Uddar	An otter.
·	Name of bird.	Local, xames of birds. English Meaning.
	Chán an	The pheasant; called in books the chir.
	Phulgir	Lit. King of flowers. The pheasant commonly known as the argus. In Kulu he is called the jijuráná. Lit. prince of animals.
	Nílgir	Lit. Blue king. The minal pheasant. He is also called nil only, or narel.
	Kakrola	The koklás pheasant. Also called Quágtas in Kulu, or the Ban kironk, i. e., forest watchman.
	Kolsa	The common kallege pheasant; also called kleshain Kulu
	Gulínd	The snow pheasant, called Goiya or gongmo in Spiti.
	Chakru	The chikor partridge.
	Tilla	The ptarmigan ; also called Dhár chakru.
!	Baukukar	The jangle fowl.
	Jalákri	The wood cock; also called Ban kui, or naddilu; but all these names are loose.
	Dhond	The big wood pigeon.
	Kamloá	The big dove.
	Dhurah	Middle-sized dove.
	Kowi or kohi	Small dove.

APPENDIX No. V.

A few specimens of the proverbial sayings current among the rural population.

 Rájpút ke pút se banj kota, Kabhi dám dúne, kabhi múl dhoká.

It is bad to deal with a Rápút; sometimes you get double value, sometimes nothing at all.

2. Katochán ke parol; Ghálkar ko atta; khoshámati ko chawal.

In the porch of the Katoch, the Workman gets flour and the flatterer rice.

3. Rájpútán ki Biáh, challián ke ghás, dholon ke dum damát khánc ke basbsát.

A Rájpút's wedding is like a fire of maize stalks, rolling of drums and scanty supply of dinner.

4. Ráthi káth men, jon girát men.

The Ráthi in the stocks, the barley in the mill.

 Ráthi, bail, bakra, tapassi, bidoa nár, Pánchon nirbal chahiya, bal se karen bakár.

A Ráthi, an ox, a geat, an ascetic, and a widow weman, all want keeping under; with strength, will do mischief.

6. Kála kharapa, dugi chui, Ráthi mith na kare koí.

A black snake on end, a deep hole, are less dangerous than friendship with a Ráthi.

7. Ráthi ramba dojanne, Karár akele nau janne.

To meet a Ráthi armed with a hoe, makes a company of nine Karárs feel all alone.

8. Je Karár lete, to upria garh samete.

If a Karár lies down to sleep, it is a feint to lay hands on something belonging to another.

9. Káu, Karár, kuttiya, basah na kariya sutiya.

A crow, a Karár, or a dog, trust them not even when they are sleeping.

10. Jatton ráj nchin; Bráhmanon káj nehín.

A Jat makes a bad ruler, and a Bráhman a bad man of business.

Jat Muhásil, Bráhman sháh;
 Hákim Banina, ghazabi khuda.

A Jat to guard crops, a Bráhman as a banker, a Bannia as a ruler. God's curse is on you.

12. Kheti Ját na chheriye, hatti manj Karár; Pattan mallah na chheriye, ban sutan bútár.

Meddle with a Jat in his field, a Karár in his shop, a boatman at his ferry, and get your head well punched.

13. Dhán paye phete, ankhe phirliye girthe.

When the rice bends (with heavy ear), the Girth changes, his look (cocks his bonuct).

14. Girthni Randni, Jota Sandni.

You can't make a widow of Girthni any more than a barren cow of a bull-buffalo (because she will marry again a fast as her husband dies).

15. Girth bhaggat na jota jatti, Karár míth na beswa satti.

You can't make a saint of a Girth any more than you can expect chastity of a buffalo; nor a friend of a Karár any more than a satti of a loose woman.

16. Gaddí mithrá bholá, mánge top dendá cholá.

The Gaddi is a good-natured fool (or awkward friend); ask him for a cap, and he gives you a coat.

17. Je Suniár áwe párh; to gathri samále owárh.

If a Suniár comes to the other side of the river, have a care of your bundle on this side.

18. Yá basse Gújar yá ráhe ujar.

Unless a Gujar settles there, it will remain a solitude (spoken of poor forest land).

19. Desi jác na mánse tá Gujar Gaddi kariye míth.

In no man's land (i. e., uninhabited country) one makes friends with the Gújárs and the Gaddi (shepherd and herdsman); spoken in apology for acquaintance with questionable characters, or with reference to the fleeting nature of friendship made in travelling.

20. Adhá gác ká adha báin ka.

Half of the cow, half of the spring. (Spoken of milk bought of the milk man.)

21. Bhat khána Bráhmane kanne, rasta hándna Karár kanne.

Dine with a Bráhman and jog along the road with a Karár (the former are considered bon vivants, and the latter great talkers).

22. Bháí pás zamín, peokián de janás.

Land with a brother is like a wife with her parents (not gone, can be got when wanted).

23. Adhe de bhún, shráddhe de bhat.

Land let at half produce is like the rice pudding at the worship of ancestors. The tenant has no more permanent claim to the land than the officiating priest to the pudding. This is how I have heard the saying interpreted, but perhaps it meant rather—thank you for nothing, i. e., that the profit is but a bare return for the work.

24. Kheti khasm sethi, jis kheti khasm na jawe, wuh kheti khasm kháwe.

Farming depends on the man of the house (husband); if he does not go to the field, the field will eat him up.

25. Par hathi banj, sunehi kheti, bhámi kariye phir tentís ke tentís.

Trading through an agent, and managing a farm on other men's reports, do it how you will, will not bring you more than 33 for 33.

26. Khaddet kheti, Daghet rin.

A field in the bed of a torrent is like a debt due from a Dághi (no security for either).

27. Hallah de hallari, garhe heth kwále, rakhorár jannás, in tínon ke nehín biswás.

A rattling plough, a house at the top of a flight of steps, a kept woman, there is no comfort with any of the three.

28. Udháre jo koi lon boháre, tinon ká putr ján khwáre.

He who trades with borrowed money, his son will be a bachelor all his life.

29. Garhe de chor, bane de mor.

A thief in the house (among the family) is as hard to catch as a peacock in the forest.

30. Phararu de ujárh, Kironke de khár.

The Kironk's fyillage policemen) spite is like the nibbling of a hare (both cause a great deal of damage in the long run).

31. Cheli de ágh, Goleri di nathá, káhi da chab, Kahlúrdi sátha.

A fire of pine wood, a bethrothal in Goler, a grass rope, a partner-ship in Kahlur. (The one is as short lived and uncertain as the other).

32. Titar panki baddalli, ránd phulelin nhái, wuh barse wah udale, yeh bát birti na jáwe.

A cloud streaked like a partridge's wing, a widow bathed and perfumed, the one portends rain, the other an elopement; of that you may be certain.

xxxvii

Мемо.

To understand or appreciate many of these sayings requires a good knowledge of the country, and of the different classes which form the population. I do not, however, quote them for any intrinsic merit which I suppose them to possess, but because I think they give some notion of the character and ideas of the common people, and of the rough patois which they use among themselves.

They have been written down phonetically, so the spelling is as rough, no doubt, as the common pronunciation.



INDEX

INTRODUCTION

								Paras.
Regular Settlement, who		and co	mplete	ed. F	urther	opera	ations	
during 1865	•••				• • •	• • •		I
Area of district	• • • • • • • • • • • • • • • • • • • •	• • •	***	• • • •	•••	•••		2
Description of district			•••	• • •		.,.		3
Natural division of country				•••		•••	• • •	4
Order of subjects treated of)IL			***		•••		б
	PART	י ד ר	י א די	מיניניים	, T			
	1, 23.103	· -, ·	للرطانية كلست ا	المرتبد	υ 1,			
	K.	ANGR.	A PRO	OPER.	•			
Area and general descripti	on of the c	ountry	•					. 6
The "Dhaola Dhár," or sn	owy range	. Acce	ount o	f				$\bar{7}$
Táluga "Bangáhal," cut	into halve	s and	styled	the r	orther.	n or "	Bará	•
Bangáhal, " the s	outhern or	"Chh	ota Ba	angáha	d''			8
						,		9
Political history Civil details, head-quarter	s of distric	t, and	subseq	nent c	hange			10
Changes in parganah and i	revenue sul	odivisi	ons	29133				11
No infraction of taluqu box	ındaries ir	ivolved	l by th	iese ch	anges			12
Subdivisions within talings	AB 7			100				13
Subdivisions within taliques Parganah and talique office Village functionaries	rs			101	***	• • •		14
Village functionaries				ØY.				15
Agricultural tenures, the n	iauzan or i	cownsu	ip in t	ne mi	is.	. :::	•••	16
Remarks on Mr. Barnes'	iescription	of the	mauza	th, and	h and i	ivision	of	
them into classes		1.9		a ···		• • •		37
Causes of difference in ten						• • •	• • •	18
Hamlets and hamlet bound Original tenure of holding Original tenure of waste la	laries				• • • •	• • •	•••	19
Original tenure of mosts le	s or news	within	manza	aus			• • •	20
Original tenure of waste is	nas in mar	izans		A		*::		21
Description of the rights o	i asor m w	aste 1a	711(TR 1)	eiongu	ng by	custor		
village communiti Original rights of the State	o in arouto	7 n.s. J		- Table	. 1		• • •	22
Existence of a feeling of co	Dective re	ands v	vittum in 4b	manz	3.08	• • • • • • • • • • • • • • • • • • •		23
Existence of a feeling of co men of hamlets in	certain re	operty	th one	wast	eon t	ne bar	t of	
General view of the the	oru of pr	montac	in land	larki.		 .:1.4 :	. 41	24
time of the rajahs	or) or pre	porty	177 100110	T. WILL	n prov	aneu n	1 1110	0.5
A guess as to the origin of	difference i	n land	tonne	ea of h	illa on	1		25
Description of proceedings	at first Set	tlemer	rt which	nh red	nltad i	r frann	S	26
of tenure			20 177421	103	urica 1	n a ene	mge	07
Policy which decided the t	reatment o	of wast	a land	a at fir	est Sett	lamoni		-27
Refusal of Government to	re-onen t	he and	estion	of over	rideren	of n	Footo	. 28
lands		A		01 011	norman	, 01 1		00
State of landed property re	esulting fro	m the	first S	ettlem	ent		•••	29
Different modes of collecting	og the land	l-rent	or rev	еппе	in form	ner ti	mee	30
and notice of pecu	liar forms	of hold	lings					31
Forms of holdings and mod	ies of collec	ction of	f rever	me in	irriga	ted t	rnete	-
Description of the , pa	mwaziri "	or mi	scellan	eous r	revenue	i form	nerl u	32
collected as Forest	Departme	nt due:	s. mon	onolie	s. &c. T	ist of	them	
ior one village						OI	NAT / THE	33
nevenue arrangements mac	le at the S	ummar	w Sett	lemen.	t		***	33 34
Method of assessment emp	loyed at fir	st Reg	nlar S	ettlem	ent	***	***	35
*		8				•••	•	30

	Paras.
Holdings of rent-free land	36
"Lahris" or village service lands (see Lahri-basi, " para, 70)	37
"Kharetar" or hay-preserve. Landholders not considered owners	
of their "kharetar" lands in the same degree as of their	
eultivated fields	38
Buffalo runs ("soana," "mhenhára," "dhár"). Grazing dues on buffalos	
an item of "banwaziri" revenue	39
Sheep-runs and rights and customs of shepherds Winter "baus" or sheep-runs in the low hills	40
Nature of the rights of shepherds claiming a "warisi" in certain "ban"	41
or sheen-runs	42
or sheep-runs	34
the district	43
Special arrangements in force among the shepherds who grazed in	#D-
Núrpúr	44
Spring and autumn pasture grounds on the southern slope of the "Dhaola	77
Dhár" Summer pasture grounds of shepherds	45
Summer pasture grounds of shepherds	46
Mivers and streams. Settlement Officers directed to assert the tille of	
Government to all natural streams	47
An opinion with regard to the position to which holders of certain subordi-	
nate interests in the land are entitled; "Gaddi" shepherds,	400
"Gujar" herdsmen, owners of water-mills, of "lahris," &c	48
Subordinate rights derived from the landholders	49 50
Tenants who cultivate with their own ploughs	51
Tenants who cultivate with their own ploughs	52
Customary time or date for evicting a tenant or changing fields in his	04
occupancy	53
Prevailing understanding between proprietors and tenants with regard	
to right of proprietor to evict	54
Are the rights of the old resident tenants of a kind which deserve to	
be protected by law? Evidence of old kárdárs and jágirdár rájahs	
on the subject Enquiry into tenant right made at first Settlement	55
Enquiry into tenant right made at first Settlement	56
alight of occupancy belonging to certain classes of tenants by custom of	£ 19
"Adh sálís" and "sánjhis," or partnership in payment of revenue,	57
cultivation, &c	58.
Statistics of area for each parganah compared with those of first Settle-	80 .
ment and Revenue Survey	59
History of forest conservancy in Kangra Proper from annexation down	
	60
Notice of certain forests of an exceptional character	61
Irrigation. Proportion of irrigated and unirrigated land for the whole of	
Kángra Proper	62
Statement of the area under crops of each kind for the year in which	0.0
measurements were made	63
Potatoes. Increase of cultivation in the villages in the clopes of "Dhaola Dhár"	64
Tea. Rising demand for land to form plantations. Return showing land	O'E
held by tea-planters or planted with tea	65
Distribution of landed property among different tribes. Explanation of the	0.7
classification adopted in the statement	66.
Average size of holdings, their assessment and minute subdivision	67
Alienated lands. Statement showing the number and value of ingirs and	
	68
rent-free holdings	69
"Lahri basis" or village service lands (see "Lahris," para. 37)	70
Population. Statement of each parganah according to last census	71
Note of matters regarding which the customs of the Hindus of the bills	72
differ from those of Hindus of the plains	72 73
Loose nature of caste distinctions in comparatively recent times	10
Customs of inheritance, marriage, rights of widows as d daughters, powers	7±
of gift, adoption, &c	• -

PART I, CHAPTER II.

KULU AND SEORAJ.

							Para
General configuration of the country	y, and a	rea. I)ivisio:	nsW	szírí, P	arol,	,, =
Lag, and Rupi	***		• • • •	• • • •		***	75 76
Lág, and Rúpi General character of the scenery The valley of the Biás river Character of the climate		•••	***	•••		***	76
The valley of the plas river	•••	•••	•••		•••		78
History of Kulu and Seoráj accordi	ne to ec	minar	ı tradit	tion		•••	79
First period of the history of the K	alu ráisi	h's fai	nilv	Pedior	ce tabl	е	80
Second period				I cargi	CC DUINT	• ,,,	81
Third period, ending in the scizure	of the c	ountr	v bv. t.	he Sik	hs	•••	82
Character of the government of the	raiahs		,,			111	83
Measures taken by the Sikhs for the	ie subic	ection	of Seo	rái. S	urprise		**
destruction of one of their						•••	84
Proceedings of the Sikhs in Kulu;	their to	reatme	ent of	the raj	áh's fa	mily	85
Annexation to British territory, and	l subseq	uent	$\mathbf{history}$	7			86
Parganahs. Kulu Tahsil divided in	ito two	parga	nahs	-Kulu I	Proper	with	
Láhoul, and Seoráj with S Minor divisions	piti						87
							88
Village officials under the rajah in e	ach "k	othi,'	or cir	cle			89
Agricultural tenures. Original the	ory of p	roperi	y in l	and in	Kulu i	same	
as that in Kangra Proper Original form of tenure with respec	متاسم		-				90
Original form of tenure with respec	t to cult	ivated	llands	4			91
"Jeolábandí" or classification of the	ie holdi	ngs in	the ti	me of	the ra	ijahs	92
Nature of assessment in former ti	mes, a	verage	rever	iue tal	ten in	the	
rájah's time			(C)	•••		. •••	93
Tenure of alienated lands, temple e	ndowm	ents, s	cc. E	xtract o	of repo	rt on	
endowments of temples Hay fields or "kharetars" Sheep-runs, and rights and customs	40 W.O.		99	***	•••	***	94
Hay helds or "knaretars"		, 144,	***	• • •	• • • •	•••	95
Sheep-runs, and rights and customs	of shep	herds) ;;··		,,		96
Rights to water-mills, and to set net	is for He	iwks c	n the	" dnars		•••	97
Miscellaneous rights in waste lands					A for	77 mlm	98
Procedure of first Settlement. Diffe and that for Kangra Prope.							
income						neous	99
Reasons why the waste lands have	been tre	ated i	n revie	eion of	Settler	nent	33
as the property of the Stat						HOILD	100
Answers to arguments which may h	e ureed	agair	et the	intern	retatio	n of	100
the first Settlement records		-1011	E28				101
Present state of landed property	in Ku	ılu ar	d Sec	rái ac	cordina	2 to	
Mr. Lyall's interpretation				•••		• • • • • • • • • • • • • • • • • • • •	102
$TC = A \cdot C$, $1 \cdot 1 $						***	103
Statistics of area compared with the	ose of fi	rst Se	ttlemei	nt	• • •		104
Forests and fruit trees. Details give	en wit	h reg	ard to	forests	in Ká	ngra	
will apply also to Kulu	***				•••	***	105
arrigation carried on in much the sa	me way	r as at	Káng	ra.			106
Acreage under each crop for the ye	ar of m	easure	ment.	Produ	ce tab	le of	
parganahs Kulu and Plach Tea. Plantations of—at Bajára, &c.		•••	•••			•••	107
Tea. Plantations of—at Bajára, &c.		***					108
Distribution of property among	lifterent	t cast	es, an	d aver	age siz	e of	
no:omos							109
Alienated lands. Number and value	or jag	gira ai	nd ren	t-free	holdin	ga in	
Kulu and Scoráj Population according to the last cen	•••	***	• • •	***	***	•••	110
The "Kanete " their enion	ธน ร		•••	•••	•••	•••	111
The "Kanets," their origin, manne	rs, and i	custon	ពង	•••	•••	•••	112
The "Pagis," impure or Kamin cas The "Brahmans" and "Rájpūts"	ıc	• • •	•••	• • •	•••	***	113
Forms of marriage in use in Kulu.	311000-00	10 06 1.			d minds	· · · ·	114
widows and daughters	& mos MOI	ra or 16	eR reinn	acy an			***
widows and daughters "Gusains," "Behragis," "Naths," Custom of rolling draw	and um	Green !	,	•••	•••	•••	118
Custom of poliandre	MIII T	PMCH.	• • •		•••	•••	116
"Gusains," "Behragis," "Naths," Custom of poliandry Character of the Kulu people The people of Malana temple of Jam	• • •	***	•••	•••		• • •	117
The people of Malana temple of Jam	16	• • •		***	•••	***	118
* k were no nombre of 4 am	.111			4.14	• • •	, , ,	119

PART I, CHAPTER III.

LAHOUL AND SPITI.

	z ura
General description of Lahoul and Spiti, or the Trans-Himalayan country.	
Area	119
Configuration and subdivision of Wazírí Láhoul; head waters of the	
Chínáb. Valley of the Bhágá river, the valley of the Chandra,	
and the valley of the United Chandra Bhágá or Chínáb	120
Character of the scenery in Láhoul	121
Bridges in Lahoul. Rivers crossed by means of suspension bridges made	121
with thick ropes of twisted birch twigs	122
AT 1 AT 23 1 10 17 0 1	123
O O O O O O O O O O O O O O O O O O O	
Configuration of Waziri Spiti and character of scenery	124
Rivers and bridges in Spiti. Suggestion for putting up iron suspension	100
bridges, and conveying water from glacier torrents in iron pipes	125
Climate of Spiti. Table of mean temperature	126
The village of Dankar, capital of Spiti General history of Trans-Himalayan country, i. e., Lahoul and Spiti were	127
General history of Trans-Himalayan country, i. e., Lahoul and Spiti were	
provinces of the kingdom of Ladákh	128
History of Wazír í Láhoul, at one time a province of Ladákh	129
History of Spiti. Report of Major Hay. Description by Mr. P. Egerton	130
Subdivisions in Láhoul. Nature of townships and villages	131
Rights in waste lands by custom of country	132
0 7 1 1 0 0 1 1 1 1 0 0 1 1	133
Nature of rent or land tax under the rajahs	134
Sikh revenue administration, and nature and effects of arrangements	
made at Regular and Summary Settlements	135
Rights of the "Thákars' and subordinate landholders of all kinds in	100
	100
jágír "kothís"	136
Detail of rents and services at which the subordinate landholders hold	
their fields of the Thákar of Ghamrang. List of the periodical	
service rendered to the "Thákar."	137
Land held by the "Gírú Gantál" monastery	138
Rights retained by the quondam "Thákar" of Bírbogí	139
"Begar" or forced labor demandable from fandholders in Laboul	140
Canals constructed and kept in repair entirely by the landholders of	
the villages which use them, and considered to be the property	
of the shareholders in the water	141
Custom of inheritance; power of mortgage; prevalence of the custom of primogeniture in the "Thákar" families	
primogeniture in the "Thákar" families	142
"Dhár" or sheep-runs of "Gaddí" and Kothí shepherds in Lahoul	143
Subdivisions of Spiti, and nature of townships and villages	144
Form of holding of fields and nature of tenure of waste and arable lands	145
Form of nothing of news and nature of centre of waste and arabic faints	146
Nature of rent or land tax under the rajahs	110
Sikh revenue administration and nature and effects of arrangements	147
made at Summary and Regular Settlements	121
Distribution of fields comprised in an ordinary holding or household allot-	140
ment	148
Holdings or allotments other than those of the "Talfa" or revenue-	
paying landholders	149
paying landholders	150
"Begár" or forced labor in Spiti same as in Láhoul	151
Kothí and village officials	152
Grass lands and grazing in Spiti	153
Spiti custom with regard to inheritance and transfer of land, and other	
customs more or less connected therewith	154
Comparison of area and assessment of Láhoul and Spiti according to the	
return of the Regular and Revised Settlements	155
Distribution of property among different castes in Láhoul, and average	
	156
size of holdings	157
Number of average size and assessment of the holdings in Spiti	101
Crops and system of husbandry in Lahoul and Spiti. Annual exportation	158
of grain from Spiti	100
Live-stock on Lahoul and Spiti. Sheep and goats used as beasts of	150
burden : estimated number, Pashm or shawl wool	159

INDEX

INTRODUCTION

								Paras.
Regular Settlement, who		and co	mplete	ed. F	urther	opera	ations	
during 1865	•••				• • •	• • •		I
Area of district	• • • • • • • • • • • • • • • • • • • •	• • •	***	• • • •	•••	•••		2
Description of district			•••	• • •		.,.		3
Natural division of country				•••		•••	• • •	4
Order of subjects treated of)IL			***		•••		б
	PART	י ד ר	י א די	מיניניים	, T			
	1, 23.103	· -, ·	للرطانية كلست ا	المرتبد	υ 1,			
	K.	ANGR.	A PRO	OPER.	•			
Area and general descripti	on of the c	ountry	•					. 6
The "Dhaola Dhár," or sn	owy range	. Acce	ount o	f				$\bar{7}$
Táluga "Bangáhal," cut	into halve	s and	styled	the r	orther.	n or "	Bará	•
Bangáhal, " the s	outhern or	"Chh	ota Ba	angáha	d''			8
						,		9
Political history Civil details, head-quarter	s of distric	t, and	subseq	nent c	hange			10
Changes in parganah and i	revenue sul	odivisi	ons	29133				11
No infraction of taluqu box	ındaries ir	ivolved	l by th	iese ch	anges			12
Subdivisions within talings	AB 7			100				13
Subdivisions within taliques Parganah and talique office Village functionaries	rs			101	***	• • •		14
Village functionaries				ØY.				15
Agricultural tenures, the n	iauzan or i	cownsu	ip in t	ne mi	is.	. :::	•••	16
Remarks on Mr. Barnes'	iescription	of the	mauza	th, and	b end i	ivision	of	
them into classes		1.9		a ···		• • •		37
Causes of difference in ten						• • •	• • •	18
Hamlets and hamlet bound Original tenure of holding Original tenure of waste la	laries				• • • •	• • •	•••	19
Original tenure of mosts le	s or news	within	manza	aus			• • •	20
Original tenure of waste is	nas in mar	izans		A		*::		21
Description of the rights o	i asor m w	aste 1a	711(TR 1)	eiongu	ng by	custor		
village communiti Original rights of the State	o in arouto	7 n.s. J		- Table	. 1		• • •	22
Existence of a feeling of co	Dective re	ands v	vittum in 4b	manz	3.08	• • • • • • • • • • • • • • • • • • •		23
Existence of a feeling of co men of hamlets in	certain re	operty	th one	wast	eon t	ne bar	t of	
General view of the the	oru of pr	montac	in land	larki.		 .:1.4 :	. 41	24
time of the rajahs	or) or pre	porty	177 100110	T. WILL	n prov	aneu n	1 1110	0.5
A guess as to the origin of	difference i	n land	tonne	ea of h	illa on	1		25
Description of proceedings	at first Set	tlemer	rt which	nh red	nltad i	r frann	S	26
of tenure			20 177421	103	urica i	n a ene	mge	07
Policy which decided the t	reatment o	of wast	a land	a at fir	est Sett	lamoni		-27
Refusal of Government to	re-onen t	he and	estion	of over	rideren	of n	Footo	. 28
lands		A		01 011	norman	, 01 1		00
State of landed property re	sulting fro	m the	first S	ettlem	ent		•••	29
Different modes of collecting	og the land	l-rent	or rev	еппе	in form	ner ti	mee	30
and notice of pecu	liar forms	of hold	lings					31
Forms of holdings and mod	ies of collec	ction of	f rever	me in	irriga	ted t	rnete	-
Description of the , pa	mwaziri "	or mi	scellan	eous r	revenue	i form	nerl u	32
collected as Forest	Departme	nt due:	s. mon	onolie	s. &c. T	ist of	them	
ior one village						OI	NAT / THE	33
nevenue arrangements mac	le at the S	ummar	w Sett	lemen.	t		***	33 34
Method of assessment emp	loyed at fir	st Reg	nlar S	ettlem	ent	***	***	35
*		8				•••	•	30

	Paras.
Holdings of rent-free land	36
"Lahris" or village service lands (see Lahri-basi, " para, 70)	37
"Kharetar" or hay-preserve. Landholders not considered owners	
of their "kharetar" lands in the same degree as of their	
eultivated fields	38
Buffalo runs ("soana," "mhenhára," "dhár"). Grazing dues on buffalos	
an item of "banwaziri" revenue	39
Sheep-runs and rights and customs of shepherds Winter "baus" or sheep-runs in the low hills	40
Nature of the rights of shepherds claiming a "warisi" in certain "ban"	41
or sheen-runs	42
or sheep-runs	34
the district	43
Special arrangements in force among the shepherds who grazed in	#D-
Núrpúr	44
Spring and autumn pasture grounds on the southern slope of the "Dhaola	77
Dhár" Summer pasture grounds of shepherds	45
Summer pasture grounds of shepherds	46
Mivers and streams. Settlement Officers directed to assert the tille of	
Government to all natural streams	47
An opinion with regard to the position to which holders of certain subordi-	
nate interests in the land are entitled; "Gaddi" shepherds,	400
"Gujar" herdsmen, owners of water-mills, of "lahris," &c	48
Subordinate rights derived from the landholders	49 50
Tenants who cultivate with their own ploughs	51
Tenants who cultivate with their own ploughs	52
Customary time or date for evicting a tenant or changing fields in his	04
occupancy	53
Prevailing understanding between proprietors and tenants with regard	
to right of proprietor to evict	54
Are the rights of the old resident tenants of a kind which deserve to	
be protected by law? Evidence of old kárdárs and jágirdár rájahs	
on the subject Enquiry into tenant right made at first Settlement	55
Enquiry into tenant right made at first Settlement	56
alight of occupancy belonging to certain classes of tenants by custom of	£ 19
"Adh sálís" and "sánjhis," or partnership in payment of revenue,	57
cultivation, &c	58.
Statistics of area for each parganah compared with those of first Settle-	80 .
ment and Revenue Survey	59
History of forest conservancy in Kangra Proper from annexation down	
	60
Notice of certain forests of an exceptional character	61
Irrigation. Proportion of irrigated and unirrigated land for the whole of	
Kángra Proper	62
Statement of the area under crops of each kind for the year in which	0.0
measurements were made	63
Potatoes. Increase of cultivation in the villages in the clopes of "Dhaola Dhár"	64
Tea. Rising demand for land to form plantations. Return showing land	O'E
held by tea-planters or planted with tea	65
Distribution of landed property among different tribes. Explanation of the	0.7
classification adopted in the statement	66.
Average size of holdings, their assessment and minute subdivision	67
Alienated lands. Statement showing the number and value of ingirs and	
	68
rent-free holdings	69
"Lahri basis" or village service lands (see "Lahris," para. 37)	70
Population. Statement of each parganah according to last census	71
Note of matters regarding which the customs of the Hindus of the bills	72
differ from those of Hindus of the plains	72 73
Loose nature of caste distinctions in comparatively recent times	10
Customs of inheritance, marriage, rights of widows as d daughters, powers	7±
of gift, adoption, &c	• -

PART I, CHAPTER II.

KULU AND SEORAJ.

							Para
General configuration of the country	y, and a	rea. I)ivisio:	18W	szírí, P	arol,	,, =
Lag, and Rupi	***		• • • •	• • • •		***	75 76
Lág, and Rúpi General character of the scenery The valley of the Biás river Character of the climate			***	•••		***	76
The valley of the plas river	•••		•••		•••		78
History of Kulu and Seoráj accordi	no to ec	mmer	tradit	iou		•••	79
First period of the history of the K	nhi ráisí	h's far	nilv.	Pedigr	ce tabl	е	80
Second period			٠ رست	I Cuigi	CO DOUGH	• ,,,	81
Third period, ending in the scizure	of the c	ountr	v bv. t.	he Sikl	hs	•••	82
Character of the government of the	raiahs		,,				83
Measures taken by the Sikhs for th	ie subic	ection	of Seo	ráj. S	urprise		
destruction of one of their						•••	84
Proceedings of the Sikhs in Kulu;	their to	reatme	ent of	the raj	áh's fa	mily	85
Annexation to British territory, and	l aubseq	uent :	$\mathbf{history}$	7			86
Parganahs. Kulu Tahsil divided in	ito two	parga	nahs	-Kulu 1	Proper	with	
Láhoul, and Seoráj with S Minor divisions	piti					•••	87
							88
Village officials under the rajah in e	each "k		or cir	cle			89
Agricultural tenures. Original the	ory of p	roperi	y in l	and in	Kulu	same	_
as that in Kangra Proper Original form of tenure with respec	n.lin	681	0			***	90
Original form of tenure with respec	t to cult	ivated	llands	4			91
"Jeolábandí" or classification of the	ie holdi	ngs in	the ti	me of	the ra	ijahs	92
Nature of assessment in former ti		verage	rever	iue tal	cen in	the	
rájah's time			828m			. •••	93
Tenure of alienated lands, temple e	ndowm	ents, s	cc. E	xtract o	or repo	rt on	
endowments of temples Hay fields or "kharetars" Sheep-runs, and rights and customs	ANALES.		99	•••	•••	***	94
Hay helds or "Knaretars"	16.3			***		• • •	95
Diebta to sector miles and customs	or spep	meras	n Alum		,,	***	96
Rights to water-mills, and to set net	LS TOP HE	iwks o	m the	" duars		•••	97
Miscellaneous rights in waste lands Procedure of first Settlement. Diffe					A for	Kulu	98
and that for Kangra Prope							
income						ncous	99
Reasons why the waste lands have	been tre	ated i	n revis	sion of	Settler	nent	35
as the property of the Stat							100
Answers to arguments which may h	e urged	agair	st the	intern	retatio	n of	100
the first Settlement records		10114		p.			101
Present state of landed property	in Ku	ılu ar	d Sec	rái ac	cording	2 to	
Mr. Lyall's interpretation				•••			102
$TC = A \cdot C$, $1 \cdot 1 $						***	103
Statistics of area compared with the	ose of fi	rst Sei	ttlemei	nt	• • •	•••	104
Forests and fruit trees. Details give	zen wit	h rega	ard to	forests	in Ká	ngra	
will apply also to Kulu	***				•••	•••	105
arrigation carried on in much the sa	me way	r as at	Káng	ra			106
Acreage under each crop for the ye	ar of m	easure	ment.	Produ	ce tab	le of	
parganahs Kulu and Plach Tea. Plantations of—at Bajára, &c.							107
Tea. Plantations of—at Bajára, &c.		***	•••				108
Distribution of property among	lifferent	t cast	es, an	d avera	age siz	e of	
no:omos							109
Alienated lands. Number and value	of jág	girs aı	nd ren	t-free	holdin	gs in	
Kulu and Scoráj Population according to the last cen	•••	•••	• • •		***	•••	110
The "Keneta" their wining	sus	•••	•••	•••	•••		111
					•••	•••	112
The "Pagis," impure or Kamin cas The "Brahmans" and "Rájpūts"	ıe	• • •	• • •	***	•••	***	113
Forms of marriage in use in Kulu.	n				3 -1.1 a	***	114
Widows and doughters	Ancerior	is of 16	egum	ac y an			
widows and daughters "Gusains," "Behragis," "Naths," Custom of reliender	and um	Karraa I	,	•••	•••	•••	118
Custom of polishdra	mud T	wes.	• • •		•••	•••	116
"Gusains," "Behragis," "Naths," Custom of poliandry Character of the Kulu people The people of Malana temple of Jam	•••	***		•••		•••	117
The people of Malana temple of Jam	14	• • •		***	•••	•••	118
- 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1	III		***	4.14	• · ·	, , ,	119

PART I, CHAPTER III.

LAHOUL AND SPITI.

	z ura
General description of Lahoul and Spiti, or the Trans-Himalayan country.	
Area	119
Configuration and subdivision of Wazírí Láhoul; head waters of the	
Chínáb. Valley of the Bhágá river, the valley of the Chandra,	
and the valley of the United Chandra Bhágá or Chínáb	120
Character of the scenery in Láhoul	121
Bridges in Lahoul. Rivers crossed by means of suspension bridges made	121
with thick ropes of twisted birch twigs	122
AT 1 AT 23 1 10 17 0 1	123
O O O O O O O O O O O O O O O O O O O	
Configuration of Waziri Spiti and character of scenery	124
Rivers and bridges in Spiti. Suggestion for putting up iron suspension	
bridges, and conveying water from glacier torrents in iron pipes	125
Climate of Spiti. Table of mean temperature	126
The village of Dankar, capital of Spiti General history of Trans-Himalayan country, i. e., Lahoul and Spiti were	127
General history of Trans-Himalayan country, i. e., Lahoul and Spiti were	
provinces of the kingdom of Ladákh	128
History of Wazír í Láhoul, at one time a province of Ladákh	129
History of Spiti. Report of Major Hay. Description by Mr. P. Egerton	130
Subdivisions in Láhoul. Nature of townships and villages	131
Rights in waste lands by custom of country	132
0 7 1 1 0 0 1 1 1 1 0 0 1 1	133
Nature of rent or land tax under the rajahs	134
Sikh revenue administration, and nature and effects of arrangements	
made at Regular and Summary Settlements	135
Rights of the "Thákars' and subordinate landholders of all kinds in	100
	100
jágír "kothís"	136
Detail of rents and services at which the subordinate landholders hold	
their fields of the Thákar of Ghamrang. List of the periodical	
service rendered to the "Thákar."	137
Land held by the "Gírú Gantál" monastery	138
Rights retained by the quondam "Thákar" of Bírbogí	139
"Begar" or forced labor demandable from fandholders in Laboul	140
Canals constructed and kept in repair entirely by the landholders of	
the villages which use them, and considered to be the property	
of the shareholders in the water	141
Custom of inheritance; power of mortgage; prevalence of the custom of primogeniture in the "Thákar" families	
primogeniture in the "Thákar" families	142
"Dhár" or sheep-runs of "Gaddí" and Kothí shepherds in Lahoul	143
Subdivisions of Spiti, and nature of townships and villages	144
Form of holding of fields and nature of tenure of waste and arable lands	145
Form of holding of helds and hattire of waste and arable tands	146
Nature of rent or land tax under the rajahs	. 110
Sikh revenue administration and nature and effects of arrangements	147
made at Summary and Regular Settlements	147
Distribution of fields comprised in an ordinary holding or household allot-	140
ment	148
Holdings or allotments other than those of the "Talfa" or revenue-	
paying landholders	149
paying landholders	150
"Begár" or forced labor in Spiti same as in Láhoul	151
Kothí and village officials	152
Grass lands and grazing in Spiti	153
Spiti custom with regard to inheritance and transfer of land, and other	
customs more or less connected therewith	154
Comparison of area and assessment of Láhoul and Spiti according to the	
Comparison of area and assessment of read and soft the personal so	155
return of the Regular and Revised Settlements	200
Distribution of property among different castes in Láhoul, and average	156
size of holdings	157
Number of average size and assessment of the holdings in Spiti	101
Crops and system of husbandry in Lahoul and Spiti. Annual exportation	158
of grain from Spiti	199
Live-stock on Lahoul and Spiti. Sheep and goats used as beasts of	4 * ^
burden : estimated number, Pashm or shawl wool	159

	Paras
Population of Lahoul according to the last census; castes, occupations,	
Population of Spiti according to last census; castes, occupations,	160
religious classes	161
Dress, appearance, and manners of the people of Láboul and Spiti	162
Diet, houses. furniture &c. cattle slaughtered for winter provision	163
Amusements—horse racing, shooting with the long bow, &c	164
Customs and ceremonies connected with births, marriages, funerals, &c.	165
Religion of Láhoul and Spiti; the Tibetan system of "Budhism" Religious ceremonies connected with agriculture	16 6 16 7
Monasteries or "gupha" in Lahoul and Spiti. Table showing the	101
number of monks and the amount of "pun" or assigned grain-	
rents they draw from each kothi	168
General character of the people of Láhoul and Spiti	169
PART II, CHAPTER IV.	
OPERATIONS OF THE SETTLEMENT.	
To the Communication of an arrations in each narration	•••
Date of commencement and completion of operations in each parganah Preliminary difficulties experienced; altering measurement instructions;	170
training Patwárís	171
Boundaries; pillars of mauzahs bordering with the territories of hill rajahs	
restored	172
"Tikabandi" or definition of hamlet boundaries	173
have been subdivided; consequent changes of tenures	174
Private or appropriated waste land, "banjar makbuza"	175
The man of tony rou of the hamlets	176
Measurements retarding causes and points in which the procedure was	
exceptional	177
Consolidation of mauzabs by transfer of outlying plots, "chakuk dákhíli" to the mauzah in whose boundary they are situated	170
Amalgamation of "kothis" in-Kulu	178 179
Attestation of "khationis" in Kangra Proper and Kulu. Comparison with	110
former Settlement papers; mutations of names	180
Special method of attestation employed for certain classes of holdings Tenant right enquiries in revision of Settlement. Former entries to what	181
extent revised extent revised	182
Statement comparing entries regarding tenant right in old and new	102
Settlement papers	183
Attestation of European estates. The class of estate held to entitle the	
owner to a share in the common waste Exclusive grazing rights of shepherds and herdsmen, not amounting to	184
ownership of the soil, how far brought to record	100
Hay fields, "kharetars," divided into two classes in the records	185 186
The rating or distribution of the revenue upon the different holdings in	100
a mauzah, to what extent altered in Kangra Proper and Kulu	187
Account of Settlement operations in Láhoul and Spiti, with explanation of the alterations of the james of the "kothís," and description	
of the way the new rating (báchh) was effected	7.00
Number of documents forming the new record	. 188 . 189
Mode in which the new administration papers for Kángra Proper and	100
Kulu were prepared	190
Clauses in new adminstration papers for Kangra Proper, which require	101
Clause in new administration papers for Kulu and Secrai requiring notice	191
New administration papers for Láhoul and Spiti	$\begin{array}{c} 192 \\ 193 \end{array}$
System of forced labor or "Begar"	194
Tribal codes of statements of customs of inheritance, &c	195
Record of right of irrigation from hill streams or canals	196
Investigation and assessment of rent-free holdings Appointment of "kotwals" and "kaits," and re-arrangement of patwaris'	197
oireles Tubular statement shewing details	198
Circles. Tabular statement but mg details	730

									Paras.
Headmen of hamlets o	r" tíka	nuka	ldams	**					199
Work connected with	forest	rules i	or de	marca	tion,	classif	ication,	and	
management	of fores	ts						*.*	200
Settlement of the Lam	bágirác	n jágír		***			***		201
Statistics of work									202
Cost of the work		•••		***			***	.,.	203
Notice of officers								·	204
Concluding remarks	•••	•••	,***		•••	• • •		•••	205
		A	PPE	NDI	oes.				
Statement of khalsa a					.,.	•••	•••		I II
Statement of khálsa, &							41 TZ :		11
Notes of passes over t	ne thre	e grea	t mo	ıntaın	ецап	us in	the Ka	mgra	111
District	7		2.4.3.4	•	•••				JV
A glossary of words pe			istrict		•••	•••	•••		Ÿ
Specimens of proverbi	ai sayin	gs	***	***					•

